China's Millions

North American Edition.

1897

China Inland Mission

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China's Millions

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1897

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A NATIVE CHRISTIAN CHURCH.

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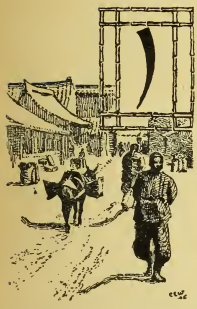
THREE CHINESE PREACHERS.

CHINA'S MILLIONS

He Abideth Faithful.

BY REV. J. HUDSON TAYLOR.

"*Is thy God, whom thou servest continually, able . . .?*"—Dan. vi. 20.



IN every age unbelief "with a lamentable voice" asks, as did Darius, this question, and in every age it has been the privilege of God's witnesses to give triumphant reply.

As at the threshold of a new year we look back on the way by which the Lord has led us, we find a new occasion to raise our Ebenezer and afresh to build upon it our Jehovah-Jireh.

The very existence of the China Inland Mission is a standing testimony, more forcible than words, to God's faithfulness in answer to prayer. The Mission was born of prayer, nourished by prayer, and is still sustained from month to month only in answer to earnest prayer. It has grown from very small beginnings to its present dimensions; but this means that instead of a few subjects for prayer, there are now many needs, many dangers, many difficulties, all of which cast us daily on Him whom we love and serve, and who never fails us.

In the formation of the Mission, more than thirty years ago, it was seen that *the Divine plan to obtain labourers* was to pray the Lord of the harvest to thrust them forth. As we have needed workers, we have done this, with the result that at the end of May, 1896, there were in connection with the Mission 672 Missionaries drawn from many places into which we had never been—not merely from England, Scotland, Ireland and Wales, but also from Norway, Sweden and Finland, from Denmark and Germany, Switzerland and Italy, from the United States and Canada, and from the Australasian Colonies—South Australia, Victoria, Tasmania, New South Wales and Queensland, as well as from both the North and South Islands of New Zealand.

As to Funds: We saw thirty years ago that we had the Divine warrant to go forward in the Lord's work resting on His words, "Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you": that we had the Divine assurance, "Your Father knoweth that ye have need of these things." And to-day we rest upon these promises and are not disappointed. We do not publish donors' names, we make no collections, we have no reserve funds, we never go into debt; our path now is as much walking on the waters as it was thirty years ago—month after month, it is quite a frequent experience not to see how the pecuniary need will be met until close upon the time when it is necessary to remit to China; and yet—

> "In some way or other,
> The Lord *does* provide."

Have we not great cause to praise God that, while thus depending wholly upon His bounty, we have never had to decline one suitable candidate, or to abandon any work begun in His Name merely from lack of pecuniary support? On the other hand, we have from time to time taken the limitation of supplies as Divine guidance not to commence certain new works in the way or at the time they were first proposed.

Not only is the number of Missionaries continually on the increase, but all other needs grow proportionately. Beside the native helpers supported by native funds, there are several hundreds who, together with their families, are provided for through the Mission. Then (not to speak of boarding and day schools for native children) we have over 200 children of our own Missionaries to maintain—and the number is increasing from year to year—who are old enough to need education also. These benefit by the excellent training and tuition given in our Che-foo schools.

And *as to Open Doors:* When the Mission was commenced it was generally believed that it was not practicable to reside in Inland China; but we went forward prayerfully, trusting in His Word, "All power is given unto me; go ye therefore. . . . And, lo, I am with you alway!" We have not been disappointed in this expectation either: He who holds the key of David, who opens and no man shuts, has set before us hundreds of open doors in all but two of the inland provinces of China, and in inland stations of coastal provinces, so that now in some 250 inland stations and out-stations there are resident Missionaries or native Evangelists day by day proclaiming the Glad Tidings of great joy.

But the best remains to be told. All the foregoing continuous answers to prayers are but a means to the great end—*the salvation of souls* and the furtherance of Christ's kingdom. We may safely estimate that not less than 15,000 to 20,000 souls have accepted Christ through God's working with us during the last thirty years. Many of these were over sixty or seventy or eighty years of age when converted, and after short, faithful service were taken to that everlasting home which is such a glorious contrast to the comfortless abodes in which their earthly lives were spent. Many have entered the heavenly

mansions who never had an opportunity of joining the Church on earth; and when we realize, in some feeble measure, the value of one precious soul, what praise and thanks can we give to Him for the many thousands who are already present with the Lord, and for the ever-increasing number of those who are living, and in many cases suffering, for Him below?

In concluding, we should like to ask for earnest prayer that the Missionaries and native converts may be preserved in peace and health and safety, for truly they dwell where Satan's seat is. Pray that they may be increasingly filled with the Spirit and used as soul-winners, and that He who has hitherto helped us may continue to remind His servants of the pecuniary needs of the work, and may abundantly bless and reward those who minister of their substance. Ask, too, His special blessing on those faithful servants who "have nothing too precious for their Jesus," and who give the best gift of all, son or daughter, to—

"Go with the Name of Jesus to the dying,
And speak that Name in all its living power."

Through the Yang-tsi Gorges.

BY MISS HARRIETTE HASTINGS.

YESTERDAY morning we left our kind friends in Han-kow and went on board the S.S. *Chang-wo*, where, though we travel in the part for Chinese, we have a clean cabin 10 x 10 feet, containing eight berths. Of these we have reserved five for our beds, and stacked the remaining ones with our baggage. We have economized space with much art; every little corner is nicely filled up. Our furniture consists of a small folding table, two basket chairs, a folding carpet chair and a few small leather boxes for seats. Our wall is well covered by our white lettered texts upon a red sateen ground. "The Lord on high is mightier than the noise of many waters," and "Jesus Only" are two of the texts. We have also a neat looking glass. The only other exposed part of the wall is closely hung with lines upon which we hang our towels, etc.

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"O, praise the Lord, for His merciful kindness is great toward us!" We are standing still this evening, about a day's journey from I-ch'ang. This afternoon we stopped at the large city Sha-si. There are no Missionaries here now. Mr. Dorward and Mr. Dick, and afterwards Mr. and Mrs. James, lived here for a time. A lively scene occurred when we stopped. A number of cargo boats surrounded the vessel. We saw the custom house boat being swiftly rowed toward the steamer by well-dressed natives. They are not particular as to who they run into, for everybody must make way. See! they have run into that boat, and have knocked a poor man into the river. What a hubbub! everybody trying to help the poor fellow out, and they succeed, for he is soon pulled up, and two good-natured Chinamen take off some of their outer garments and lend them to him, and soon he is as busily engaged in his work as if he had not just had such a cold bath.

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About ten miles from I-ch'ang, we passed "Tiger's Tooth Gorge," with a great stone cave, and a little narrow path winding up, and a few miles further on we passed the sacred monastery that is built on the very top of one of the mountains. There are thousands of steps leading to it, each one of which was cut out of the rock of which the mountain is formed, and placed in order by the natives. One looks in awe, and wonders how it was possible to build that monastery at such a height. Thousands of men, and even women with their tiny feet, climb these steps to obtain merit. Poor, dark minds! When will the light of the Gospel dispel this awful darkness? At three o'clock we saw to the right of us the great I-ch'ang Pagoda. As it was only three miles below the city, we knew that we should soon be at the end of our steamboat journey, and at the place where we begin our slow journey by boat. At half-past three we were anchored. In the meantime we had got all our bedding tied up, and when Mr. Hollander and Mr. Clark came on board we were all ready to go ashore. We could see the new buildings of the Mission house from the boat. They are outside the city, about twenty-five minutes' walk distant. Mr. and Mrs. Hunter are stationed here, and are assisted in their work by Mr. Hollander and Mr. Gemmel. On Saturday, after we had taken afternoon tea, some of us took a boat and rowed across the river to the opposite side and climbed the hill. We had a very pleasant time picking wild flowers, which grew in abundance. I do not think I ever saw so many violets; they just covered the hillside, and there was a pretty pink blossom similar to the primrose, only smaller. It was very lovely away on the top of the mountain.

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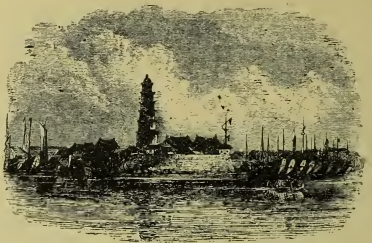
This is the sixth day since we left I-ch'ang. The first day we only crossed the river, but started in earnest early Tuesday morning, making good progress that day and crossing a small rapid called the "Ta-tung." On Wednesday we came along well and arrived at the "Chin-tan" rapid about five o'clock. It was too late, however, to cross that night, as it takes more than an hour to adjust the ropes for crossing. We have seventeen trackers. These men walk along the shore and pull the boat, and it is very hard work, especially at the rapids. We expected to cross this rapid early Thursday morning, but found when we woke that a high wind was sweeping down the gorge at the entrance to which the rapid is situated. We waited all day until four in the afternoon, then the men started to get the ropes ready and within a couple of hours we had safely arrived at the top of the rapid.



SHA-SI, TRANSIT STATION ON THE YANG-TSI RIVER.

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In this boat we have five rooms; one we use for dining and living room, Mr. and Mrs. Clark and their two children occupy the next, and we five girls have the next two, which we have turned into one. At the back of our bedroom is the kitchen, in which the Chinese cook lives and sleeps, and the very back room of all is occupied by the master of the boat; he sleeps there, also his wife and daughter-in-law.

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We have passed another dangerous place on the river. At two in the afternoon the first boat began to move up the rapid. We watched it go up and thought it had reached the top, when snap went the rope and the boat drifted down as fast as the swift down-current could carry it. In five minutes it was away back beyond where it came from, and it would have to wait its turn and perhaps would not get up at all to-night. The next boat started and got up to just the same place as the other. We watched it intently and thought it had got up safely, but, to our surprise, this one's rope fared the same fate. Now our turn had come. Our men had got the ropes ready and we soon started up the rapid. We lifted our hearts to God and asked Him to undertake for us, and He did not fail us, for what had taken the other two boats two hours and a-half to nearly accomplish and then fail we did in a quarter of an hour. Praise the Lord!

We passed through another gorge and by many magnificent rocks. I did nothing but look out of the window all that afternoon. To study was impossible, the scenery was far too beautiful.

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This morning, after the storm, we passed a boat about the same size as ours that was turned completely over on its side. The natives were carrying all the cargo on to the shore.

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To-day we met a large boat, in which we found Mr. and Mrs. Cecil Smith and party en route for Shanghai. We had a nice little chat sitting on the rocks; the boatmen evidently thought it very interesting by the way they watched us. We had a visit of about fifteen minutes with each other, and then we proceeded on our respective ways, feeling quite refreshed by our wayside meeting.

We are fifteen miles from Uan Hsien, where we can post letters for home. We went for a lovely walk this afternoon for about two hours, and felt quite refreshed when we returned.

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We arrived at Uan Hsien about eleven yesterday morning. Mr. Clarke went off immediately to get some silver changed into "cash." Soon Mr. Thompson's servant came on board bringing us letters and also an invitation from Mrs. Thompson asking us up to the Mission house to dinner. We returned to our boat about half past four, much refreshed by our visit.

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Thursday we only went a little way in the morning, and again we were moored in a quiet little village. Most of the trackers' homes were here, so they went off and did not return till the next morning. On Friday we were continually coming in contact with rocks; once our rope broke and our boat drifted sideways down stream. It was rather exciting at times.

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It is so precious to know that we are in His keeping; nothing can come to us unknown to Him.

"Stayed upon Jehovah,
Hearts are fully blest,
Finding, as He promised,
Perfect peace and rest."

The Lord keeps our hearts very restful. Here we are in the interior of China, surrounded entirely by natives, and I know that not one of us ever has the least fear in our hearts. The Lord Jesus becomes much more precious to us day by day.

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We are moored near a Hsien city, which is two days' journey from Ch'ong-k'ing, so, if the wind is good for us, we may hope to be there by Monday night. We always know when we are approaching a city by the Pagoda a little distance outside the walls. We find the people very friendly, not over eager to hear the Gospel, but that is not surprising when we remember that it is a strange doctrine to them and we are strange too. We were reading in 2 Kings 7, to-day. The ninth verse struck me, "We do not well, this day is a day of good tidings, and we hold our peace." When will the Church wake up to her responsibility. What a precious message we hold, and yet we keep it back.

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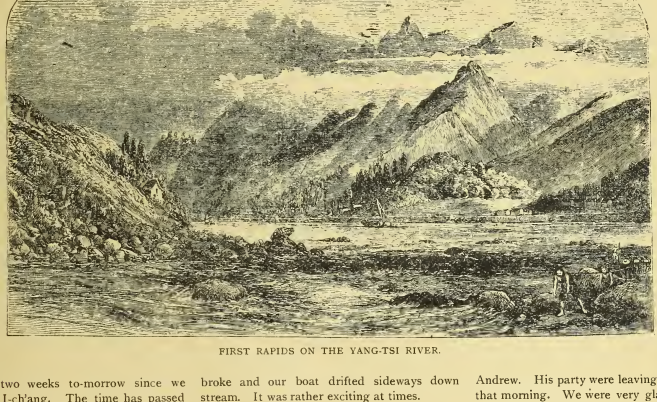
We sighted Ch'ong-k'ing Monday night, and early on Tuesday morning Mr. Willet came on board to greet us and to carry off Miss Culley and Miss Dunsdon to breakfast. Miss Webster and myself, with Mr. and Mrs. Clarke, remained to finish packing up. It was after eleven o'clock when we arrived at our landing-place. The first person we saw coming towards us was Mr. Andrew. His party were leaving for Kuei-cheo that morning. We were very glad to greet an old friend, it brought back Iang-cheo, with all its happy memories; but it was just "how do you do" and "good-bye." We shall meet them again however in Kuei-iang. We were very warmly welcomed by Mrs. Willet, and were soon at home. We may be here some days awaiting mail from Shanghai. It is very pleasant to meet with all the different Missionaries, and to note the love and warm fellowship existing between the different Societies here. What a wonderful bond of union our mutual love for Christ creates! If the home Christians could see how happy we all are in our blessed service, their sympathy would be turned to something like envy, and many would desire to follow us. The unknown future lies before us, but God has chosen our inheritance for us, and we know that He will perfect that which concerns us.



FIRST RAPIDS ON THE YANG-TSI RIVER.

It will be two weeks to-morrow since we started from I-ch'ang. The time has passed very quickly and very pleasantly, and we are feeling glad because we have accomplished more than half our river journey. On Saturday we found that we had run out of bread, so "J." had to turn scone-maker. It was quite befitting our "Scotch lassie." I undertook to make some doughnuts. I wish you could see the queer stove we cook on. Certainly our Chinese cook is an artist in his business, for he turns out such good dinners.

On Lord's Day we were moored at a quiet place. It rained heavily all morning, so much so, that our umbrellas were in requisition to keep the water off the beds. We had a short service led by Mr. Clarke, reading Exodus 16.

In the afternoon Mr. and Mrs. Clarke, Miss Leffingwell and Miss Webster went for a walk, preaching and distributing tracts. Miss Culley, Miss Dunsdon and I remained in the boat.

China Inland Mission Prayer Union Annual Letter.

January, 1897.

To the Members of the Prayer Union:

Dear Friends in Christ,—

Through the tender mercy of God in restoring me to health, I am permitted, after nearly two years of sickness and silence, to address you once more. In doing so, I feel constrained to raise my voice of praise to God, not only for past and present strength, but also for the long continued sickness. Few things that the Lord has ever granted me have been more full of blessing than the days of weakness and inactivity now ended. In spite of all they involved, God's grace was found to be sufficient, and the new knowledge obtained of the love and power of our blessed Lord was a compensation far outweighing any suffering. Allow me to thank you for the prayers which you offered in my behalf, and which went so far both to sustain, and, finally, to restore me. I trust our Father may return all such into your own lives, and that He may bless you as you have asked Him to bless me.

As most of you know, the sickness which overtook me in my work was the occasion of my going to China for a second time, and, ultimately, of journeying around the world. Staying in China for the greater part of a year, travelling some hundreds of miles along its coast and into the interior, and, finally, touching at a large number of the treaty ports of the great heathen nations encircling the globe, I came into an altogether new understanding of the meaning of our Lord's command when He said, "Pray ye the Lord of the harvest that He will send forth labourers into His harvest." No Christian can look upon this world as God sees it without feeling, somewhat at least, as God feels, and without having something of the compassion that Christ had as He beheld the multitudes scattered abroad as sheep having no shepherd. Manifestly, the whole world lies in the evil one. Though the Lord died for all; though He gave the fulness of His power, through the Spirit, to His Church on earth; though the Church could have reached all the nations and every creature in each generation, the world at large is almost in as dense ignorance of Christ and the Holy Ghost as if God had never put forth His power to save, and as if our Master and Lord had never commanded His children to bear the glad tidings to the uttermost part of the earth. It is a shorter journey out of Christendom than most people know, and it takes longer to pass through heathendom than most will understand. To this hour, though nineteen centuries have passed since Christ died and rose again, the great nations, outside of our little corner of the earth, know not God, and, according to the sure word of Scripture, as they are without God, they are also "without hope." There is indeed need of compassion, and there is need of prayer.

The need of the world at large is China's special need at this time. There can be no doubt that there are more heathen in China to-day than there were when missionary work began there, one hundred years ago. Besides this, China has come to a new crisis in its history. The late war with Japan has resulted in bringing the land out of its long seclusion, and we are upon the point of seeing, no doubt, many important changes within its borders. But with these changes will come in amongst its people more of ungodliness than of godliness, for the advancers of civilization in foreign parts are more often the servants of Satan than witnesses to the truth as it is in Christ. Besides this, civilization is not Christianity, and often so-called "Christianity" does not mean conversion of souls to God. If we may judge from the treaty ports in China, where civilization has already gone, we fear that the flood-gates of iniquity are about to be opened upon China's millions as not in all the past, and that missionary bodies will be forced to cry to God, as some of us have prayed for long, that the Gospel may go before rather than behind the civilization from which many are hoping so much. However this may be, there is need of incessant prayer to the Lord, that He may lay China in a special way upon the hearts of God's people everywhere, at this time, to the end that the doors which are now opened may be at once entered, that the work which has been begun may be preserved and further advanced, and that the dying millions of this generation, who have never yet heard the name of Jesus, may be told, ere they go hence, of Him who died and rose and is coming again.

It is a joy to us to know that you, as members of the China Inland Mission Prayer Union, have recognized in a special way your privilege in reference to praying for China; and that in addition, you have been led of the Spirit to offer prayer for us, that we may be empowered from on High for the fulfilment of our service toward that land and its people. We cannot tell you what strength it is to us to know that over one thousand Christian friends are banded together in such a holy league of prayer in our behalf; and we covet a continuance of this ministry, as well as an increase of it. We now look back, as a Mission, to thirty-one years of service for China, and we see at present the outcome of these years of service as a signal token of God's providential dealings with us. We can make no claim to anything like unbroken faith or faithfulness, on our part; but we behold Jesus as the forgiver of sins, the over-ruler of mistakes, the accepter of imperfect service, and the great and glorious Worker who has brought to pass what we could not have accomplished. All this, and whatever of faith and holiness God has seen, have been the result of prayer offered by yourselves and by others. The Mission was born of prayer and it has been continued through prayer. As prayer has been made, the work has flourished; as prayer has in any sense decreased, the work has for that time languished. Everything has depended upon God; therefore everything has depended upon prayer. Prayer has made room for God and has taken away, in part, the limitations which we have put upon Him. Let no one think then, because the Mission has become established, with its home and foreign organizations, with its seven hundred workers scattered abroad throughout China, with its three hundred native helpers, and with its many stations and out-stations, and with its schools, hospitals and dispensaries, that there is no more need for prayer; let no one think that because God has so remarkably supplied our need during all the years that have passed, in funds, in workers, and in all else, that He will do so whether there is or is not prayer. And let no one think that there are so many praying for us now that it will little matter if one or two do not continue to pray. We need to-day, and will need in the future, not less prayer but more prayer. For our own sakes and for China's sake, we long for a great enlargement of intercession in our behalf, both in the number of those who pray, and in the frequency and in the intensity of the prayers offered. God, Who has done so much, will do far more, if those who are one with us in service, both in and out of the Mission, will but wait with

importunity upon our glorified Lord. The Mission has not become something since it began its work, the smallest and feeblest of all organizations; we were nothing then, and we are nothing now. Pray then, beloved friends, and invite others to pray, that God may pervade our ignorance with His wisdom, our weakness with His strength, and make our nothingness the occasion and opportunity for the display of His might and majesty, to the speedy gathering out from China a people for His name.

We would remind you again that any of your friends may join in our Union as a member of it, and a remembrancer before God, by giving us his name and address. Upon receiving this, direct from the person, or through one who is already a member of the Union, we will send a card of membership. There is no charge for the card, or for the copy of "China's Millions" which will be forwarded, if possible, to each member of the Union for a year; if, however, any person wishes to cover the expense of the card, he may do so by remitting twenty-five cents; if he wishes to cover the cost of the paper, he may do so by remitting an additional fifty cents.

Be assured that we will pray for you, as you pray for us. May God in His grace and mercy hear and answer our united petitions for one another and for China, and pour out in this present year such a blessing that there shall not be room enough to receive it.

And thus "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion, for ever and ever. Amen."

With grateful remembrances,

Yours in our Lord,

A. M. Frost.

Home Director.

A Visit to the Tsung-kia Tribe, near Kuei-iang.

BY MISS ADA E. CULLEY.

A NUMBER of this tribe are to be found in this province. About five miles from Kuei-iang there are five villages of them. The people speak a language peculiarly their own, only a few of them understanding a little Chinese. They are principally farmers, and bring their produce into the cities for sale. Most of the farming is done by the women. The men and some of the women dress as the Chinese; other of the women have their top garment made V shape in the front, and the sleeves narrower. All of the women wear their hair braided, turned round the head, and held up by a piece of cotton cloth which covers the head and is brought into a V shape over the forehead. None of the women bind their feet. They wear ornaments of ear-rings and great rings around their necks. Their houses are built much like those of the Chinese.

Mrs. Clarke and I, with the two children, went to visit two or three of these villages. We went in sedan chairs, and had with us Mr. Loh, a native of one of the tribes. He is now teaching Mr. Clarke their language. We reached the first village at 11 o'clock. It was raining heavily as we were set down in front of a few houses. The people did not come in crowds, eager with curiosity, as the Chinese do, and even the few that did gather seemed to prefer keeping at a distance. There was quite a different look upon their faces, and a change in their manner, as Loh spoke to them in their own tongue. Mrs. Clarke alighted from her chair, approached one of the women, asked for hot water, and followed the woman to her house. In a little while one of our chair-bearers came for the rest of us. As I entered the house I looked to the two women sitting in the door-way and smiled, but was not so greeted in return. One of the women inside offered me a seat on a small stool. Besides these several women there were some children about and an old man shaking with paralysis. To this man Mr. Loh was preaching. He did not understand much, but wanted to know, if he believed the doctrine, how could he get rice and living. Poor old man, so near the grave and yet unsaved!

On the side of the room facing the door was a large altar erected, with a number of gilt papers and Chinese tablets pasted about it. This, with the paper idols and other paper forms to be burnt to the dead, plainly told that this family were idolators.

I asked myself, as I looked about at those in the room, did I realize what it meant to be an idolator?—and did I realize the value of each of those souls?

We had some tea and biscuits here, and afterwards sang "Jesus Loves Me." Mrs. Clarke read a little from the sacred Word and talked to them, and Loh prayed. As we left they bade us a very friendly good-bye. From here we went to another village, where Mrs. Clarke expected to have dinner with an old woman whom they have several times visited. But arriving at the home, we found the door shut. She had evidently seen us coming, and did not want to receive so many people. While waiting at her door another quite friendly woman and child approached. We were invited into this woman's home. There was but one man about this house, but a number of women; apparently some had come in from neighbouring houses. There were four rooms. One did not appear to be much used in the day time; there was nothing in it but some straw in one corner. To the side of this were two rooms; the back one was where the oven was built. Here our man cooked our dinner, which consisted of some rice, chicken and egg plant, cooked Chinese fashion. The front room was the general reception room. I fail at a description of it. There seemed to be something of all their household utensils in it. In the middle of the room was a square hole dug filled with ashes, the remains of the burning fuel carried here from the oven. I was rather suddenly introduced to this, by stepping into it, as I was going to take our little Rose away from rather a dangerous-looking weaving machine, in the working of which she was much interested. Around this hole the women sit with their long, bamboo pipes and smoke. At one corner of the room was a door, which apparently opened into another apartment. My sense of smell had informed me that this room was occupied, but we also had an opportunity of seeing into it. One of the women, after tying a baby on her back, asked to move our seats (we sat near the door), as the cow was coming out. Opening this door, she entered the room, and presently out came the cow, which proved to be a large water buffalo. As the cow came out I looked in, and saw two great black pigs put up their heads and look out. They were denied, this time, the privilege of following their room-mate. Of course, when they do go out, they have to walk through this same room.

After eating our meal, we had a little service at this house before leaving. It came on a heavy rain before we left, and some of the women came in from the fields where they had been working. Laying aside their rain cloaks and their large straw hats, these with the others listened very attentively to the service, and were specially interested when Loh spoke to them in their own tongue. The ride through the country was very pleasant. The recent rains have kept the fields and mountain-sides fresh and green. We saw such beautiful Easter lilies growing wild. The water from the hill-sides and the overflowing rice fields had in some places covered the roads, so that it was difficult for the men to travel.

Who are going to lead some of the sheep from these tribes to the true Shepherd?

The Missionary.

BY REV. J. HUDSON TAYLOR.

(A Paper read at the Shanghai Conference in 1890.)

IN the *broadest* sense of the word every Christian should be a Missionary. Christ has redeemed us that we should be "Witnesses unto Him," and should "show forth the praises of Him who has called us out of darkness into His marvellous light." Of all His redeemed He says, "As thou hast sent me into the world, even so have I also sent them into the world." The sphere of service may be large or small, at home or abroad; the called may be old or young, sick or well; but the principle remains the same. We are left down here to be witnesses unto Him; and to bear witness always, wherever we may be, is alike our privilege and our duty.

But in a more *restricted* sense, there are some who are called to leave their secular avocations, and to give up their whole lives to Missionary work. Such are our Ministers, Evangelists and Missionaries at home, as well as abroad—for the field is the world. In this paper, however, we shall only consider the case of those called to foreign work, who are to labour in China in one or other department of Missionary enterprise.

Even then our subject is a broad one; for China needs not only ordained Missionaries as pastors and teachers, but many others, who may or may not be ordained, for literary and educational work, for medical missions, for evangelistic and itinerant work; besides others for colportage, printing, business, etc. The women of China need the Gospel as well as the men, and lady workers of varied qualifications are needed, and, beyond dispute, have proved themselves most useful. To consider the special requirements of each of these classes in detail would need more time than can now be given; but it requires no proving that to ignore all these differences, and to expect all to pass through the same preparation would be a mischievous mistake. No one expects every minister to give five years to the study of medicine; to require every evangelist to take a full theological course is not more wise. China is perishing. Our plans must be sufficiently comprehensive to make room for all whom God shall call, sufficiently elastic to be adapted to them all; and yet sufficiently guarded to exclude the unsuitable, however learned, wealthy, or otherwise attractive they may be.

Some broad principles apply to all Missionaries for China, and these we may now consider. Many of them apply equally to workers in other lands, such as the call, the character, and to a large extent even the qualifications and training for service.

I.—*The Call of God.* It will be admitted by all that a Missionary needs to be called of God; but widely different views exist with reference to the call, while many have not any clear view at all. A Missionary who is not clear on this point will at times be almost at the mercy of the great enemy. When difficulties arise, when in danger or sickness, he will be tempted to raise the question which should have been settled before he left his native land: Am I not in my wrong place? There are, therefore, few questions more important than the following:—

1. How is a man to judge for himself that he has the call of God to devote his life to Missionary service?

The operations of the Spirit of God are exceedingly varied. In some cases there is a deep inward sense of vocation, in others this is absent. In many cases there is a great longing for the spiritual enlightenment of the heathen and desire to engage in it, but at times there is as great a shrinking from it. It is no more safe to build on *mere* inward feelings (though these *may* be of great value), in the matter of the Divine Call, than it would be to build on such feelings as a ground for assurance of salvation. The only safe ground in either case is the Word of God. For salvation, all are called, but few are chosen; for few heed the call and obey it. For service, every child of God is called, but many heed not the call; and many who do, are so placed as to health, family circumstances, etc., as to be only free to consider home work. Others, however, recognize God's call in the *command*, "Go ye," and find that no insuperable difficulties prevent them from leaving their previous avocations. As intelligent servants, knowing there are many witnesses at home and few indeed abroad, they have good ground for believing that God would have them offer themselves for foreign service. They have fair health, have proved for themselves the power of Christ to conquer the love and power of sin, and have no claims upon them which preclude their going wherever the Lord may have need of workers. Indeed, they feel the call so strongly that conscience could not rest were they *not* to offer themselves to God for the needy heathen. Now in this call there is first the command of the Word, then the calm judgment of the intelligence, the conscious desire to obey, and to follow the example of the Lord Jesus. Not their own, they will go, if sent, as His servants. They know the service will be arduous, will often be painful, and perhaps apparently discouraging; but they will obey the call nevertheless. This is very different from *mere* feeling. *That* might change, but the call would remain. Many have a great desire, who are never permitted to enter the Mission field. Some who go on the strength of feelings afterwards regret their mistake. Mere pity for the spiritual and temporal miseries of the heathen is not sufficient. God's command, brought home to the heart and conscience, God's love, the constraining power, and the God-given facilities which make foreign service possible, are considerations of the highest moment, and, taken together, are not likely to mislead.

As soon as a young Christian at home recognizes a call to work for the Lord, some Christian service should be commenced *at once*, and carried on diligently and perseveringly. This is not less important in the case of those who look for ultimate service abroad, but rather more so. Thus they will test the reality of the call, and also prove and develop their own powers. A voyage across the ocean will not make anyone a Missionary or a soul-winner. While proving and developing their gifts at home, such preparation for future service as may be practicable should be carried on at the same time; and suitable steps taken to open the door to the foreign field, with much prayer that the Lord will open or shut, as, and when, He sees best. If the call be indeed of God, He will open the way; and till he does so, the one called may patiently and calmly wait. A worker is not responsible for anything out of his power. Effort and energy and perseverance are required of him; success will come in God's own time.

2. But how are others to determine whether those who *think* themselves called—and who probably *are* called to *offer* themselves—should be accepted? It was *well* that David wished to build the Temple; but it was not God's will that he should do so, though he was permitted to help in the work to no small extent. The plan was given to him, the means were largely given to him, he was used to urge Solomon to do the building; and, besides giving largely of his own means for it, he was successful in stimulating his people to great liberality towards the work. So now, some may be led to offer who are unsuitable for the work in the field; and yet, they may have the burden laid upon them, in order that, David-like, they may be helpers and givers. But to return to the question, who shall be accepted? Speaking generally, we may say *Those of suitable age, character, and qualifications, and who have already proved themselves patient and successful workers at home.* God gives *ability* for the department of work to which He calls His servants, and *our* question is simply this, Is there evidence of ability for work in China? Even on this point great care and much prayerfulness are needed. One of the most successful Missionaries I have met in China was repeatedly rejected by examining boards, and not without reason. But he persevered, God opened the way, and most successful work he did for six or seven years, from which he was called to his reward. We may now consider—

II.—*The Personal Character of the Missionary for China.* I need scarcely say that he should be unmistakably saved and thoroughly consecrated to God, living a holy, consistent life. It is equally

desirable that he should have shown himself useful and helpful, and that in some measure at least his character should have already influenced and impressed others. But beyond this, a Missionary should be unselfish, considerate of, and attentive to, the feelings and needs of others. He should be patient—not apathetic, but able to bear opposition calmly and with long-suffering; he should be persevering also, not easily discouraged. With all this, energy—well under control—is needed, and power to influence and to lead. I must not omit to mention one most important characteristic of a successful missionary—absence of pride of race; for nothing so much repels those for whom we labour, and "the Lord resisteth the proud." Power to come down to the level of those he seeks to save, and to become one with them, is most important. It is only in so far as he can do this that he will make them one with him. "The Word was made flesh"; Christ was born "under the law"; "it became Him to be made in all things like unto His brethren"—how much more does it become us! He was the "Wisdom of God" as well as the "Power of God"; and He has left us an example that we should tread in His steps.

III.—*Qualifications for Service.* But besides his own personal character, certain qualifications for service—physical, mental and spiritual are needed. I will consider first the lowest of these, because even it will close the door to many whom we might gladly welcome among us.

1. *Physical Qualifications.* These should be equal to the requirements of the part of China in which the Missionary is to labour. The nervous system should be able to bear the strain of acclimatization, of study, and of any measure of isolation the work may call for. A fairly good digestive power is needed; and good muscular strength is not only valuable in itself, but as tending to keep the whole system in health by its exercise. The body is the Lord's; and, while not pampered, it should be well cared for, for Him.

Men of melancholy temperament, who cannot throw off the depression they are subject to; the fastidious, who are often more or less dyspeptic; and the highly excitable, are risky candidates for work in China.

In the case of lady Missionaries a fairly healthy and vigorous frame is very desirable. Some may marry sooner or later, and if unable to maintain health in the various circumstances of married life, not only will their own work be hindered, or come to an end, but the work of the husband may suffer, or he may have to leave the field. After considerable experience, we strongly urge the great desirability of ladies acquiring the language and becoming acclimatized before marriage, wherever this is possible. Ladies of highly excitable or hysterical temperament are not well adapted to this climate.

2. *Mental Qualifications.* The mind should be thoroughly sound, and there should be no taint of hereditary insanity, or China is not unlikely to develop it. A sound judgment, everywhere valuable, is specially so in China; and the ready tact which takes in the situation and makes the best of it, is never out of place here. The absence of these qualifications may neutralize the best intentions and the most earnest efforts.

Evidence of Capacity should always be sought for. Culture is very valuable, if linked with capacity; but there are some who, while they have done well in the schools, seem to have exhausted their small stock of capacity. Such would be little use here. A candidate should have ability to learn and to *become* whatever may be necessary. If some advantages of education have been lacking, we may remember that Missionary study and work are themselves educational; and if there is the requisite ability, very useful service may yet be rendered.

Attractiveness and Leadership. Some persons possess a power to *attract and influence* which is difficult to explain, but is a gift of the highest value when used by the Holy Ghost. Such persons are generally fond of children and are loved and trusted by them. The instinct of children does not often mislead them, and those who can work well with and for children will generally make good Missionaries. The power of leadership is seen in some in a marked degree and is most valuable. Where these gifts are wholly absent, or the reverse of them is present, great care should be used before accepting a candidate for China.

3. *Spiritual Qualifications.* These, of course, are supremely important. Imperfect physical health or mental furnishings are not absolutely fatal to success, but a true Missionary *must* be a man of spiritual power. The work to be done is a spiritual work, the foes to be worsted are spiritual foes. Let no one think that when he has looked at the hoary civilization of China, the difficult language, the mighty power of numbers, the prejudice of race, the materialization of the minds of the Chinese, and the hindrances caused by opium and unfriendly contact with foreigners, he has surveyed the principal difficulties with which we have to contend. No! our warfare is not with these merely—we wrestle not with flesh and blood, but with wicked spirits in heavenly places, who reign in the hearts of the heathen. Enlighten their minds, affect their conscience even, and they will remain the same, unless the Father draw them, unless the Son set them free, unless the Spirit convict them of sin and renew their hearts. And this work God will usually do *through* those who are spiritual. "When He, the Spirit of Truth, is come" (John 16, 13)—come where?—come to whom? "unto you" (v. 7)—what will he do? He, indwelling in the believer, "will *convict* the *world* of sin, of righteousness, and of judgment" (v. 8). And, moreover, He it is who "will *guide you* into all truth" (v. 13). Above all things, therefore, must the Missionary be spiritually-minded.

How important it is, then, that by spiritual conversations with candidates, and by prayer with them, their spiritual state should be ascertained. They *must* be holy men, loving the Word, feeding and feasting on it, having it dwelling in them richly; must be men of prayer, who have often proved for themselves its power. Men who *wish* to live for eternity and are *resolved* to do so; men under "the powers of the world to come," to whom unseen things are most real and most satisfying. They must be men who have the love of God shed abroad in their hearts—not merely men who love God or who know that He loves them; but who have the *very love of God for perishing souls* shed abroad in their hearts, and who hence can do in their measure what Christ did in His, and by the same power. That love, that passion for souls, knows no repulse, never fails—is fertile in expedient, patient in difficulty, and successful in issue—for it is of God and by His power. Oh, for such men—for multitudes of them! However noble or however humble, men so qualified are the great need of China. And, oh, my dear brethren, may we in this Conference have a fresh anointing, and drink afresh, and more deeply than ever, of the water of life; so that from each one of us—poor, empty vessels though we are—rivers of living water may flow, to bless this thirsty land of China!

IV.—*Training.* It only remains very briefly to refer to the matter of training. God trains all His workers, but often in very different ways. There is no gift of God which is not improved by suitable training. The body, the mind, the heart and the soul, all benefit by it. Are we not too apt to confine our thoughts of training to the intellect? And is not heart-training far more important, and yet far more neglected? Much of our training—by far the most important part of it—must be left in God's hand, and will often have been accomplished before the candidate comes before us: the more largely this is the case, the more satisfactory the issue. Then come the questions, of such additional training as we *can* give, *When*, *Where* and *How* should it be given?

1. *When?* Whenever we find the right men or women, in some important respect unfurnished for this work, it may be desirable to supply what is lacking in the way of preparation, or at least to direct them in acquiring what is necessary. But age is a very important element; if the candidate is very young, or has been recently converted, training is specially indicated; but if already not young, and the deficiency is not of paramount importance, it may be unwise to detain one long at home for preparation.

2. *Where?*—at home or in the field? If the training needed is for medical work, for literary work and translation of the Scriptures, or for educational work, much of it must be done at home. But wherever it is practicable, there is great advantage in much of the training being done here. The Missionary can learn much while acquiring the language, while becoming acclimatized, and while learning to under-

stand the minds of the people—quite as important a matter as understanding their language. It was in this way that Joshua was trained under Moses in the Old Testament times, and the disciples of Christ in the New. In this way Paul trained his companions, and no method is more effectual than this wherever it can be applied.

3. *How?* This must, of course, depend much on the object aimed at. I would say, however, that whether at home or here, spiritual work should always be connected with secular; and heart-training and the deepening of spiritual life should always be kept *not merely in sight, but in the very front.* Let us see to it that a deepening *knowledge* of the Word, *love* of the Word, and practical *use* of the Word, accompany whatever else may be thought desirable.

Finally, let us remember that God will go on with the training—that we have not to do it all. That the study of the language and literature of China is as good a mental training as that of Western classics; that travel and dealing with men and things are highly educational; and let us never forget that *while we are training, men are dying*, dying in hopeless sin. Let not our training practically impress the student with the thought that *he* is the important agent and the Holy Spirit's work merely auxiliary; that *his* improvement is the urgent thing, and that the condition of the heathen is not so very urgent after all. Would that God would make hell so real that we could not rest, heaven so real that we must have men there, Christ so real that our supreme motive and aim shall be to make the Man of Sorrows the Man of Joy through the conversion of *many* of those concerning whom He prayed—"Father, I long that those whom Thou hast given me be with me where I am, that they may behold my glory."

A GROUP OF CIVIL AND MILITARY OFFICIALS, PROVINCE OF SHEN-SI.

China's Rulers.

BY A. BLAND, OF MEI-HIEN, SHEN-SI.

THE Chinese are traditionally divided into four classes — scholars, farmers, labourers and merchants, the first-named being by far the most influential, if not the most useful, section of the nation.

Those scholars who have graduated in the examination halls enjoy certain privileges and occupy a position which enables them to powerfully control the public mind and also to aid or thwart, as they may be inclined, the rulers in the management of public affairs. The majority are poor, for they consider it beneath the dignity of their position to engage in trade; often they wait years in the forlorn hope of obtaining official employment, although scarcely one in a score succeeds in doing so.

In the illustration there are seated half-a-dozen of the more fortunate ones, officials of varying ranks, each with his pipe in hand, whilst behind stand a number of assistants and subordinates. Each has a stone or metal button on the top of his hat, which advertises his rank, as also the embroidered bird or animal upon the breast of his robes. None of them have yet attained to the highest offices, but to the left of the table (our right), in the place of honour, sits a *Tao-tai*, the most important official outside the capital of the province. To his left is a *Fu*, or prefect; seated at the other side of the table is a military official, and next to him a *Hsien*, or district magistrate.

Of the latter there are over twelve hundred in office in China, the eighteen provinces being divided into as many districts, and each in his respective district has full scope to distinguish himself as civil and criminal judge, sheriff, coroner, treasurer and tax commissioner. He also conducts the preliminary examinations of aspiring graduates; at stated times he repairs to the temple, to worship the gods in his

official capacity. Needless to say, he cannot adequately fulfil each of these offices, but provided he preserves order, forwards his quota of the taxes to the provincial capital, and fees his superiors as required, he may exercise his authority much as he pleases. Poetically, the magistrate is "the father and mother of the people." The latter are never particularly anxious to make his acquaintance, for whatever may be left undone, the system in vogue, which allows the official a mere nominal salary, miserably insufficient to meet even the working expenses of his office, compels him to give his attention to other ways and means of making up the deficiency during his brief tenure of office. Provided he is not over-exorbitant, the people meekly acquiesce, regarding their troubles as a necessary evil.

The *Fu* referred to is a higher official, being the head of a prefecture comprising several *Hsien*, or districts,* whilst two or three prefectures are sometimes united and made subject to the rule of a *Tao-tai*, or intendant, who takes a general oversight of the whole of the civil officials in the entire district. Of higher rank are the Provincial Treasurer and Judge, and higher still the Governor. These latter reside in the capital of the province and are directly responsible to the throne. Such, in brief, is the system of provincial government which prevails in China, and in which is bound up the interests of not less than three hundred millions of our fellow-creatures.

Happily, Christian Missionaries have now access to all parts of the empire, and as they seek to bring spiritual liberty and blessing into the lives of the people, they find little to hinder in the present system of government. Not a few officials are in some measure beginning to understand and appreciate these efforts, and in times of riot some have promptly taken steps to secure the protection of Missionaries. One pleasing instance occurred a few months ago. A Missionary, with his wife and two lady workers, residing in one of the inland provinces, were placed in circumstances of the utmost peril, the Mission house being surrounded by an angry mob. At the risk of his life the magistrate broke through the mob, and the precious lives of the Missionaries were saved. Notwithstanding the charges of oppression and cruelty brought against Chinese officials generally, we must in fairness acknowledge that many of them endeavour to rule equitably, and rightly discharge their duties.

The scholars generally are inveterately opposed to Missionary work. Perpetually looking into the past ages, and claiming to find perfection in their sages and their teaching, they naturally regard every innovation with a jealous eye, and thus spurn the proffered Gospel, although there are some bright exceptions, for which we praise God. Amongst others, we may instance a provincial graduate, who for some years has been a valued pastor and preacher of the Gospel in the same province as that in which the officials in our illustration hold office. "Not many wise after the flesh are called," it is true; still let our interest be stimulated and our prayers ascend on behalf of the officials and scholars of China that many of them may be saved.

The above sketch but touches the fringe of the subject of the complicated system of government in China; a few words should, however, be added respecting the Emperor who is at the head of the whole. Wells Williams remarks, "that if the possession of great power and being the object of almost unbounded reverence can impart happiness, he may safely be considered as the happiest mortal living." In the assumption of high-sounding titles he rivals even the Pope of Rome. He is "The Son of Heaven," "The Celestial August One," etc. He is addressed as "The Sire of Ten Thousand Years." To see him is to see "the Dragon's face." He sits upon "the Dragon's seat," and administers the government of "all under heaven," as the vicegerent of heaven itself. Throughout the empire temples are dedicated to his honour, each containing a tablet inscribed with the Emperor's name, and thither the officials repair at stated seasons to do him homage. Not only is he sole ruler, he is the head of religion—he alone worships at the Temple of Heaven, prostrating himself at the winter solstice upon its marble pavement as sole representative of the nation.

His edicts not only concern the living, they confer titles of honour upon the dead, and the large majority of the gods of China owe their existence to the patents issued by the Emperor. One of the most popular gods, for instance, whose image is worshipped in every town of the Empire, was originally a warrior who distinguished himself in the wars of the three rival kingdoms about two thousand years ago. Eventually he fell into the hands of his enemies, and was put to death. Years later an emperor was pleased to deify him as "god of war," and forthwith temples were everywhere dedicated to his honour. Succeeding emperors have added their quota of gods, new ones still "come newly up," whilst the older ones are occasionally flattered by being made the recipients of additional titles and honours.

The present Emperor was born in 1871, and four years later succeeded his cousin, who had died without issue. His personal name, Tsai-tien, is considered too sacred to be spoken; hence he is known to the people by his national designation, Kuang-su, or "Illustrious Succession." He is the ninth Emperor of the present dynasty, which was founded by the Manchus in 1644, and according to reliable records the 248th that has occupied the throne of China since the days of the great Yu, who ruled 4080 years ago.

Work in the Villages around Lu-ch'eng, Shan-si.

BY MISS H. J. RICE.

On September 5th I started on a tour over the hills to visit the people who have become interested during the past year, whose homes I had heretofore had no opportunity of entering. I would like to have taken you with me on this trip, that you might have a true glimpse of Chinese life among the common people. I will try to tell you about it, but I fear my pen will fail to give an accurate picture.

The journey was a new experience to me; as the roads were so bad, cart travelling was impossible after the first five miles. I had brought along my saddle, and, putting my bedding on that, I mounted on top. After about two miles' ride we halted for dinner at the house of the man who was leading the donkey. While his wife prepared the noon-day meal a number of women and children came in to see us. Elder Tien, who accompanied me, spoke to the children in the courtyard, and I talked to the women. I had no opportunity to speak with the woman of the house before we left, shortly after dinner. She has been much opposed to the Gospel, but has been a little more favourable the last few weeks.

About 5 p.m. we reached Ling-nan, where we were to spend Lord's Day. We were heartily welcomed by Mr. Uang and his wife, who are interested in the Gospel. Mr. Uang, since breaking off opium, has been preaching the Gospel with earnestness, not only in his own village, but in a number of places several miles away. A few women came in to see me. Most of them were elderly women, whom we longed to have accept the truth. One old lady listened attentively, and promised to come next day, but on the morrow she did not appear. I saw her passing the house with a bundle of incense sticks in her hand to offer to her idol. The accomodations in our host's house being limited, I went to the chapel to sleep, and was glad of the quiet and cleanliness. The next day a goodly number gathered for service, both morning and afternoon. Most of them listened very well apparently; but alas! very little is retained in the mind or heart by most of them the first time of listening. They are just like little children; but I trust that into some hearts, at least, seed fell that will spring up and bear fruit.

After breakfast the next morning we started on the next stage of our journey, which was said to be a little over three miles, but proved to be nearly six. Being unaccustomed to riding a donkey, I felt very stiff when I alighted at noon. We went to the house of one of our enquirers, and had a splendid time talking to the women who gathered. Many of them wished to come here in the winter. Some desired to break off opium, and some who do not use it, to hear more of the Gospel. One woman was anxious I should go to her house, so the elder and I went with her, and afterwards visited several other families in the village.

As we could not be accommodated there

* The words *Hsien* and *Fu* apply to the district and prefecture, as also to the magistrate and prefect, respectively, in charge of them. Two other divisions go by the names of *Chou* and *Ting*. Of each there are two kinds, one resembling the *Fu*, being immediately subject to the heads of the provincial government, the other like the *Hsien*, being a subordinate part of a *Fu*.

for the night, we went on about a mile further, where we had been invited to stay. There again a good many people gathered in the courtyard, and the next morning came in again before we started for Shen-kia-shan, very unwilling that we should go away so soon.

I was prepared for a hard ride, having heard that the road was rough, but did not know just what it would be like. We ascended ever higher and higher for two miles, and then down again a narrow path. I felt a little timid, and had spoken of dismounting, but before I really had done so my donkey fell down suddenly, being tired out by travelling so bad a road with so heavy a load. I was glad to walk the remainder of the journey. We arrived a little before dark. Although it was raining next day, women came to see me. They had no ears for the Gospel, but were very curious about the foreign lady, whom they had never before seen. Their remarks were most amusing. After commenting on the whiteness of my skin and the abundance of my hair, they began to question me, "How old are you?" "How many children have you?" Being told by my hostess that I was unmarried, they were completely astonished. "Are you looking for a husband?" "No." "Oh, do look for one." It was very amusing, but gave opportunity to tell them I had come expressly to teach them the Gospel; and thereupon did explain the Gospel to them.

The next morning was clear, and we proposed starting for home. I was somewhat in dread, as I have been told the road I came over the day before was a very good one, but to-day I would have to travel a very bad one. However, I felt unable to walk, and there was nothing for it but to get on the donkey again, looking to the Lord to keep me in safety. It was a bad road, or rather no road at all, only a narrow mountain path, and some of the way not even that. I felt rather fearful sometimes going down the steeps, as it was slippery after the rain, but I managed to cling on, and the donkey fell only once, and no harm was done.

I hope to go to them again. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

Cheering Tidings from Ts'in-cheo, Kan-suh.

BY MISS A. GARLAND.

"YESTERDAY morning Chen Kiai-tsi passed away. She died of consumption. She was a dear girl, so bright and intelligent, and so truly converted. She told me that she was so glad to go, and not at all afraid of death. Her unconverted husband, when I spoke to him on the truth of Jesus, said, 'How can I help believing when I see her lying there so peacefully in the midst of pain?' and all the neighbours said the same. It was feared at first that some of her unconverted relatives who have power would insist on having false worship. But in answer to prayer these men have been led to follow the dear girl's own wish, and have her buried with a Christian burial in our own little cemetery. They say that she told them all about it before her death and now they are afraid to go against what she said. We followed her to her last resting place, where a nice little group of Christians and enquirers, as well as the school boys, gathered round the open grave, and Mr. Tao, in the absence of Mr. Hunt, conducted a short service. Poor Mr. Tao seemed to feel it very much. I expect he was thinking of his own son, who has been very ill for months, of what seems to be the same disease. On our return home we went to see the girl's mother, who was too unwell to go to the funeral. She told us how glad they were that the heathen relatives had been so willing to have a Christian funeral, and said the unconverted husband had not allowed any paper to be burnt, or any of the usual false customs to be followed in the house. She also told us a little more of the last days of her daughter When they saw the end was near, some of them were anxious to have the good clothes, which are always ready for such occasions, put on. But Chen Kiai-tsi said, 'No, I don't want those, I am dressed ready; the Lord has given me the white robe of His righteousness to wear.' They did not wish to distress her, and so did not put them on till she knew nothing about it. Her peace and quietness in such suffering as she had to pass through, seems to have made an impression on those who saw her. I trust her death may be life and salvation to some souls, though it seems hard to us to lose young, earnest and well-taught Christians. But, as Mr. Tao said to me this morning, with his eyes full of tears, 'The Lord's will is right.'

"It is a hopeful sign that some of our church members are letting out their feet, and others have thrown away their high heels and are wearing level soles. This latter, they seem to think, makes a great difference. We are still praying for a revival amongst the church members. During the last few weeks, Ken Ch'eng-tsi and Kuen Ruen-tsi (my cleverest boy) have given in their names as enquirers, and are now attending a special class conducted by Mr. Hunt, with a view to preparing them for baptism. So far the only other member of that class is our teacher, Mr. Ting, jun. Three women have also been entered as enquirers. One of them is very bright, and the others seem to be true as far as we can tell.

"I have begun another class this week for the little ones. There are five of them who are not able to read, and who can take in very little of the Scripture lessons. The first day I had the new class I was trying to teach them something of God's power in creation. I asked them, 'Who made the trees?' 'Man,' they said (they have seen them planted, I suppose). I said, 'Who made the idols in the temple?' 'God,' they said with one voice. I have some work before me, but they are such bright little fellows, full of life and fun, and one cannot help loving them. They are getting on nicely. They know all about Adam and Eve, but seem anxious to hear about Adam's death, as God said he would die. It is not easy to make them understand the full meaning of the word. I have to go slowly with them, just one step at a time.

"The boys' collection box was found to be full-ten or twenty 'cash' having to be placed on the top After the class yesterday we counted it, and found they had given 426 'cash' within the last four and a-half months. We have altogether 1,389 'cash' in hand now, and the boys want it to go to Madagascar. They became very much interested in that place during the recent war there, and I think it will do them good to send it, as it will widen their interest. I am only waiting to know how it has to be sent and to whom.

"This morning, about six o'clock, a Mrs. Li, who has been attending the services for some months past, came to say good-bye, as she had been sent for to return to her home in the country. She seems to have a real love for the Lord and for His Word. She is so pleased, and she says she understands better than she ever did before, and has learned to repeat several verses and hymns."

Around About P'ing-iao.

BY A. R. SAUNDERS.

Evangelist Hsu Kin-iao and Colporteur Cheo Mei-t'ien left us early this morning, with our Gospel tent, for Kiao-ch'eng, twenty-seven miles distant, where a large fair will be held for several days. May the Lord use them to preach the living Word.

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Two church members, farmers, from a village ten miles distant, stayed with us to-day to go out with our volunteer preaching band in the afternoon. We do pray that God may abundantly bless this testimony-bearing on the streets by the natives, and that many may be saved.

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The Gospel tent was one of the attractive features of the fair. Several men, natives of Kiao-ch'eng, who are interested in the Truth, were there and helped our brethren. The colporteur sold over 100 Gospels.

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One of our old opium patients came in this afternoon, and we pressed the claims of Christ upon him, urging him to an immediate decision for Christ, as time was uncertain. He was afraid he could not live a Christian life, and I told him that if Christ's Spirit was in him he could. May God work in this young man's heart. Later in the afternoon a young shop assistant came in to get a little medicine from us, and he heard the Gospel for the first time. Still later two silversmiths came in, and listened very attentively to the story of Jesus for some time.

We are very much encouraged by the improvement in the observance of the Lord's Day here. We were glad to see twenty-six men and two boys at the service to-day, when we had the monthly revision of the Scripture repetition. After the usual service we partook of the Lord's Supper together.

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Miss French went to Hsu-k'eo to-day to spend the Sunday with a few women who are interested in the Gospel. I went to K'i-hsien, an out-station, seventeen miles distant, to conduct worship. Mr. Brewer accompanied me and we were encouraged to find thirteen men at the service. Four were church members; the others were enquirers, except three who were workmen in a boot shop, and were sent to the service by their master, who is himself interested in the Truth, having broken off the opium habit with Dr. Atwood of the American Board of Foreign Missions.

. . . . . .

We have at present forty candidates for baptism on the roll, but we were saddened to-day to hear that three are again smoking opium, and several have fallen into the snare of cutting the opium crop for wages. We do not give them up as lost, but mention it here that it may call forth much prayer from God's people on their behalf.

. . . . . .

At our service to-day we publicly gave thanks for the safe ingathering of the wheat harvest. Most of our people belong to the farming class and their interests become ours, and it is a joy to us to rejoice with them in their prosperity. The harvest has been a good one, the only losers being those who sowed opium, for a terrific hailstorm came and did damage to this crop at the time it was being cut.

. . . . . .

After a pleasant three weeks' rest with our friends, Mr. and Mrs. Atwater, we returned to our home at P'ing-iao on Saturday.

We have arranged that our Native Church Conference will be held (D.V.) on the 16th, 17th and 18th of October. It will be a gathering of much moment to the church, for the organization of the church, the plans for which we laid down last year, will then be completed by the ordination of four deacons. These will be sufficient for the present need of the church, with the addition of Hsu Pu-yuin, who is at present a deacon of the Hong-tong church, but who will be transferred to this church when he moves here as evangelist. I hope to start in a week or two on my journey through the unexplored parts of my district to the east of P'ing-iao, and I will be accompanied by one Evangelist and probably two colporteurs of the National Bible Society of Scotland. Believing that the greater part of evangelization must be done by the natives, we are organizing a campaign for the coming winter, when we trust all the villages in the two districts in which we work, P'ing-iao and K'i Hsien will be systematically visited by our evangelists and voluntary workers, and we ask your prayers.

Beaten for His Name's Sake.

BY MR. McCONNELL, OF HO-TSIN.

AMONG those received was a man who came to the refuge to break off his opium, and was saved; then he went home and told his wife, who also broke off her opium, and is now earnestly seeking the light. They took down their idols and ancestral tablet, after which he was badly beaten by his family. When asked how he felt while being beaten, he said, "I remember the words of Jesus, 'Love your enemies.'" Another man baptized, was also an opium smoker, and was bitterly persecuted by his mother for becoming a Christian; but he remained true to the Lord, and now his mother and wife have both become interested through his changed life, and his wife has broken off opium. This man is proving to be a great help in the work.

Tidings from the Provinces.

SHEN-SI.

Iang Hsien.—Miss I. M. Coleman writes: "The Lord has permitted us to receive six members—three men and three women—by baptism. Two of them, boatmen named Uang, first heard the Gospel at Han-kow, and then were led to definitely accept it through attending the street chapel at Lao-ko-k'eo. Besides these, an old man named Fan, an attendant for nearly a year, who has given up his opium, and who answered well when examined, was also accepted. The old man has lately been in the habit of reading his Testament in public, laying it upon his stand in the street (he is a seller of sweetmeats). Such testimony, in the present state of Iang Hsien, is valuable.

"Of the three women, Mrs. Tu, the wife of an inn-keeper, deserves a word of notice. She learnt to believe in the One True God several years ago, when Messrs. Huntley and their helpers used to visit Iang Hsien. For some time, however, her business hindered her from coming to Ch'eng-ku for further instruction. At length, about two years ago, she managed to get away; but, as Mr. Huntley had reason to fear she was not quite free from the opium curse, baptism was refused her. Very sore at heart, Mrs. Tu returned to her home, and, still witnessing for the Lord, passed another year of probation. Once more the time arrived, and the Iang Hsien enquirers were invited to Ch'eng-ku for examination. But Mrs. Tu could not leave home just then; so for another year she continued attending regularly, and faithfully exhorting others, until most of those now coming may be called her spiritual children or grandchildren. This time, however, no hindrance existed, and it did one good to see her delight.

"Mrs. Huang, another of the women, is so bright and intelligent that, should the Lord give her good health, I hope she will help me by teaching the newcomers.

"Last came old Mrs. Chang, who is about seventy years of age, very deaf, and whom I thought to put off without an examination. But she clung so hard to the fact that the Lord Jesus had died for her, and that she looked to Him to take care of her now, and to receive her hereafter, that we could find no reason for refusing to let her confess Him in baptism. So Mr. Giffen baptized them, and if that day there was commotion in that heathen city, there was also, I am sure, 'joy in heaven.'

"With the four previously baptized at Ch'eng-ku, this brings our number in Iang Hsien up to ten, besides some hopeful enquirers who may be received prior to the end of the year..

"I reached Hua-iang about ten days ago, Mr. Giffen arriving a week later. Yesterday he baptized two women, Mrs. Chang and Mrs. Liu, the former brought in by old Mrs. Cheo. Though not very intelligent, she seems sincere, and has been worshipping the Lord for over two years. Mrs. Liu appears very satisfactory, and ripe for baptism. A woman named Huang had first told her of the Lord Jesus, praying to Him for her (Mrs. Liu was ill that day). The prayer was answered, and this led Mrs. Liu to make enquiries which resulted in her becoming a disciple of the Lord, even to giving up her opium, which she had been taking for many years. Two other women were put back one because she had been quarreling with her son (who certainly is a scamp), the other—to use her own words—'because she is so very stupid.'"

SI-CH'UEN.

Ch'en-tu.—"We learn that there are now ten or twelve hopeful enquirers in the city, and the aspect of the work at the out-stations is cheering."

Pao-ning.—Miss Kolkenbeck writes: "On Sunday, after breakfast, the people at T'ang-ts'ing-pa (east of Pao-ning) began to assemble, and I was introduced to one after another new enquirer, till soon they had filled the little room in which they meet, and yet all had not arrived. The old man Lo, who, last year, would not believe because his sons would not burn paper for him after death, is now a true believer. His expression is so altered; his face has now a look of peace and rest. He says: 'I want the Lord to take me home soon.' He is very feeble. After the service we revised the list of enquirers, and found that there were about twenty-six, all hopeful cases. These we subdivided into catechumens and 'interested hearers,' for many of them were new-comers, and some were young. But all had destroyed their idols, stood clear of opium, and were attending the services regularly. One feature of the work here is that whole families are turning to the Lord. In the case of Mr. Lo, all his sons except one, and their children, are converted. The youngest, a dear little lad of seven, has been adopted by an uncle. This man, a heathen, said to the father one day, 'I can't

make out what the child does every time we have food. He covers his face with his hands and says something.' So the little child is letting his light shine in that dark heathen home."

Kuang-uen.—Mr Walter C. Taylor asks for continuance of prayer that a native evangelist may he raised up. He reports a steady increase, month by month, in the attendances at the Sunday services. Mrs. Taylor had been for some time in poor health. It had been arranged that, *en route* to Shanghai, Mr. Taylor should help in the work at Uan Hsien, during the absence of Mr. and Mrs. Thompson at the coast.

HO-NAN.

Cheo-kia-k'eo.—Miss Emma L. Randall writes: "'Oh, magnify the Lord with me, and let us exalt His name together!' You will be glad to hear from us of our life and work in this station. It is now nearly eight months since our arrival, and though most of the time has been spent in study, yet we have had opportunity of becoming acquainted with the work, and have lately been able to assist a little in it. My cousin and myself have been left alone in this house to carry on the children's classes, as best we can with our limited vocahularies, as Miss Wallace had to go over to take charge of the women's work at the other house. While it is comparatively easy to assist in the work by taking a meeting occasionally, it is much more difficult to find oneself responsihle for work; but this very difficulty drives us to Him whose strength is made perfect in our weakness, and it is good to feel that we must go to Him for the very words in which to convey the message which He gives us for these people. We had a beautiful text from Deuteronomy to-day, 'For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone.' And is it not a sad truth that very often the Lord cannot do what He would for us hecause we have not yet come to an end of our own strength?

"We have a nice class of hetween twenty and thirty little girls, who come on Wednesday and Sunday afternoons. Many of them have been coming for a number of months, and have learned the fundamental truths of the Gospel, as well as a numher of hymns which they are able to sing nicely. We have decided to take turns in leading the meetings, and last Wednesday was my first attempt, and I did not find it so difficult as I anticipated. The children were very good, and this was a great encouragement, for sometimes, I regret to say, they are quite the reverse. I did so long to be able to speak freely to them, that they might understand my words and remember them, hut more than this do I wish for the power of the Holy Spirit to prepare their young hearts to receive the truth, that it may bear fruit unto life eternal. I thank the Lord for the privilege of being a witness for Him amidst this darkness, and pray that He will keep me faithful.

"We have had some visitors, day hy day, though not so many as during the winter. The greater number of these, I suppose, come for the first time out of curiosity, hut, whatever their motives may he, it gives us an opportunity of pointing them to Jesus. One Sunday morning two women who had been to the temple near hy, having finished their worship there, came in here. I went to them, and told them as well as I could of Jesus and His love for us, and how we could be saved hy simply helieving in Him. They listened so nicely, and I was glad to note that they understood my words, and, as I accompanied them to the door, one of them repeated, 'Those who trust Jesus go to heaven, hut those who do not trust Him cannot go there.' Though they had understood the words, I fear that they had only a very faint idea of their meaning, and perhaps they will never hear again.

SHAN-TONG.

Che-foo.—Mrs. E. J. Cooper writes that the baptism of four men on Sunday morning in the sea, by Dr. Douthwaite, formed an interesting and impressive sight. "A large crowd of Chinese and English gathered on the heach, and we had a very nice service at this, the first baptism I have witnessed in the sea. These men are the first-fruits of the spiritual work on the school huilding thus rendering it a special joy to us. Three of them were from the works; the fourth was a soldier from the camp near us. He and a companion were converted through another soldier, who had heen in the hospital here during the war, and had heen led to accept Christ then. He has proved a faithful witness in the camp ever since. Both had heen accepted for haptism, hut only one presented himself on Sunday morning, his companion being detained in camp. Another of the workmen accepted did not arrive in time, so that only four men were haptized instead of six. They are sure to be tried and persecuted, for there is much opposition. Will you pray for them?"

KIANG-SU.

Iang-cheo.—Mr. Pearse, writing on August 12th, says: "I have had a very nice visit to Kao-iu and Ling-tseh. I baptized one at the former and three at the latter place. All these are the fruit of the lahours of Miss Kentfeld and the sisters who have succeeded her."

Tsing-kiang-p'u.—Miss Edith Thomas, writing to Mr. Taylor, on August 3rd, says: "Perhaps you will remember the last time you saw me was at Iang-cheo, just hefore our party left for the West. What a wonderful record of the loving faithfulness of our God that journey was to us!—and how I do praise Him for the lessons He taught me at that time!—lessons which I pray may never he forgotten.

"I have heen at this station more than six months, and for the hlessed opportunities of service the Lord has given me since coming here I praise Him. How hlessed it is to realize that in all our service for Him helow it is only 'Till He come.' It has occurred to me very solemnly of late that each individual memher of the Mission goes to make the C. I. M., and just as we each one daily walk and live, so will the Mission as a whole he a shining light for our Lord and Master."

CHEH-KIANG.

T'ai-cheo.—Mr. W. D. Rudland writes: "The Lord is doing a wonderful work around us here. We have just had our Native Conference, which has been a time of hlessing and encouragement. It was just the late harvest; the second crop of rice was just being gathered, and it was an exceptionally heavy one; hut, in spite of this drawback, we had about one hundred present for three days. The Lord was in our midst; we had meetings for prayer, exhortation, conference on the work, and arrangements for extension and future work. Every day was full. The reports from the various stations, by the native helpers, were very encouraging. Nearly double the number of any previous year have heen haptized. We thought that the numher of enquirers on the list might have been diminished, but it is as full as ever. Although 604 persons had heen haptized, there remained over 700 enquirers whose names had heen registered; while it is known that there are many real enquirers whose names have not heen taken down. Brother Urry is away at some of our out-stations now, and will examine and haptize some more. He is also visiting some towns from which quite a numher of enquirers have been reported, hut where no foreigner has ever been. The natives are spreading the Gospel all around us, and good evangelists they make. China never can, and never will be, evangelized any other way. They must, for the time being, have foreign superintendence—some one to lead them and *help them* do the work.

"We have had much persecution, hut in the places where there has been the most persecution, there we have had the most haptisms. This has always heen the case here, so that when we get persecution, we hegin to look for blessing."

Huang-ien.—Mr. Charles Thompson, in a letter dated July 31st, says: "On July 17th, at Hong-kia-ts'iang, an important market, we opened as a chapel premises which the Christians had themselves rented. Much opposition has been shown hy the *literati* of the place, hnt the services are heing remarkably well attended. There is a lull in the persecution in this district, though there is still a good deal of petty trouhle. We shall he thankful indeed for your prayers."

Baptisms.

Since the date of our last issue, the following haptisms have heen reported:

KAN-SUH—	
Liang-cheo	3
Ts'in-cheo	4
SHEN-SI—	
Si-an	1
Ch'eng-ku	6
Si-hsiang	28
SHAN-SI—	
P'ing-iao	15
Sih-cheo and out-station	16
Kih-cheo	4
Ta-t'ong	4
Ta-ning	15
Hong-tong	72
SHAN-TONG—	
Che-foo	4
SI-CH'UAN—	
Ch'en-tu	1
Sui-fu	4
UIN-NAN—	
Tong-ch'uan	2
HO-NAN—	
Siang Hsien	15
CHEH-KIANG—	
P'ing-iang	6
T'ai-cheo and out-stations	30
Huang-ien and out-stations	205
Uen-cheo	8
Ch'u-cheo	3
Song-iang (out-station)	5
K'u-cheo	1
Siao-mei	1
Long-ch'uen	2
	455

Cash Abstract from January 1st to December 31st, 1896.

RECEIPTS :—		
BALANCE : brought forward from 1895 : General Account (various items)		$159 46
RECEIVED IN 1896 :—		
Missionary Account : for support of Missionaries in China	$15,604 55	
Native Helper Account : for support of Pastors, Evangelists and Bible-women	1,128 20	
Native School Account : for support of Native Children in Schools in China	71 50	
Transmission Account : private gifts for personal use of Missionaries in China	822 86	
Special Account : remittances from Missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	2,710 60	
General Account :—		
For outfits, and travelling expenses of Missionaries to China	$4,410 06	
" publication of CHINA'S MILLIONS, donations and subscriptions	1,587 77	
" Prayer Union subscriptions	39 75	
" Mission literature sales	665 12	
" support of Missionaries at home	82 50	
" general Mission use	4,755 42	
	11,540 62	
		31,878 33
		$32,037 79

DISBURSEMENTS :—	
Missionary Account : remitted to China and paid out at home for support of Missionaries	$16,213 97
Native Helper Account : remitted to China for support of Pastors, Evangelists and Bible-women	1,128 20
Native School Account ; support of Native Children in Schools in China	71 50
Transmission Account : private gifts remitted to China for personal use of Missionaries	822 86
Special Account : purchases of goods ordered by Missionaries in China, repayment of money deposited in trust, and private gifts paid out to individuals at home	2,710 60
General Account :—	
For outfits and passages to China	3,747 53
" publication of CHINA'S MILLIONS	1,584 98
" Prayer Union cards, circular-letters and postage	37 45
" Mission literature	640 38
" Candidates' travelling expenses, and for their testing and training in the Home	794 35
" rental of Mission Homes and Offices	846 00
" fuel, gas and water	368 24
" support of Office Helpers	541 00
" travelling expenses of Officers and Deputation-workers	136 95
" bank charges	6 40
" office-repairs, printing, stationery, postage and telegrams	323 83
" furnishing and repairs of Mission Homes	232 24
" living expenses of Officers and families, and board of Visitors	862 65
" sundries	3 27
Cash on hand	963 39
	$32,037 79

Audited January 16, 1897.
JOSIAH BARNETT, *Auditor.*

Editorial Notes.

MR. AND MRS. STEVEN, with their children, arrived safely at Macclesfield, England, upon Dec. 21st. We are glad to record that their journey was a pleasant one, and that they found their mother in a fairly comfortable condition, though Mr. Steven reports her seriously ill. We trust that the friends of the Mission will continue their prayers on behalf of our beloved fellow-workers and for their relatives at home, that all may be sustained in their present trial and sorrow.

We have had the pleasure of having Mr. and Mrs. Horne with us for a short visit. Both are being much benefited by their sojourn at home. Mr. Horne's health is now so far improved that he has been able to take a few meetings. The address of these friends will be, for the present, at Mimico, Ont.

Mr. and Mrs. J. S. Rough, who went to China in 1888, sailed for England upon November 13th, 1896, for their period of furlough, and are reported as having arrived there safely. We hope that these dear friends may be permitted to visit us before returning to the field.

We regret to record that Mr. and Mrs. E. Giffin, who were located at Ch'eng-ku, Shen-si, have been obliged to leave their stations, and finally China, and to return to California. An infant daughter was born to Mrs. Giffin upon September 22nd, 1896, but was taken to the Lord upon October 1st. After this Mrs. Giffin's health failed rapidly, and it was found after her arrival at Shanghai, that her lungs were seriously affected. We trust that the milder climate of California may be found helpful in restoring our sister to health.

Dr. and Mrs. Hunter Corbett, of the American Presbyterian Mission, whose work at Che-foo, and in the province of Shan-tong at large, is so well and favourably known, paid us a visit lately, much to our pleasure and refreshment. They are in this country on furlough. Dr. Corbett, however, knows little of rest, as his days are filled with work for the Lord in speaking for China. The Doctor and his wife expect to return to the field in the autumn.

On the last night of the old year, a meeting was held in the Mission Home, from eight to ten, for praise and prayer. The members of the General Council and their families were invited, together with a few intimate friends. The day had been kept in the Home as a day of waiting upon God and the evening meeting proved to be the consummation of the blessings then received. Mr. Frost led in the first part of the service, giving a review of the work of the Mission in North America for the year, and also of the work of the Mission at large for the same period, and for the longer period of its existence from 1865 to 1896, a space of 31 years. Dr. McTavish then followed with a most helpful Bible Reading based upon Romans 8 : 14, and the meeting ended with the celebration of the Lord's Supper, led by Dr. Parsons. It was felt by all who were present that the service was a blessed preparation for the work of the New Year into which we were about to enter.

A few of the statistics given by Mr. Frost in his review may be of interest to our readers. During 1896, 74 persons had offered for service to the Mission at Toronto. There was received by the Mission at this point $31,878.33. Eleven persons had then left for China, and two were preparing to go. This had brought the total number of our own Missionaries on the field up to the number of 100. During the same period (1896), as connected with the whole work, some 30 persons had returned to the field, and some 50 persons had gone out from the various home countries for the first time. The largest results had been given in baptisms ever recorded in a single year; over 1,000 had confessed thus their faith in Christ. During the whole period of the Mission's existence, over $2,000,000 had been received in answer to prayer, and without solicitation. This had come year by year in ever-increasing proportions; as the Mission family had increased, the Father's supplies had likewise increased. In China the work had gone on, often opposed, but never really hindered. When it first began, only two of the inland provinces were in any sense open; now, largely through its service, only two were in any sense closed. In addition, some 260 stations and out-stations had been established; and there were 342 native helpers working together with nearly 700 Missionaries. There were in connection with the Mission churches about 5,000 persons. Over 8,000 persons had been baptized since the work began, and Mr. Taylor had recently estimated that between 15,000 and 20,000 men and women had been brought to the Lord through the instrumentality of the Mission workers. With such a record of God's faithfulness behind us, we could look forward with great hopefulness to the future. The Mission was nothing; but God was "all and in all," and could still take

worms like Jacob to make them new, sharp threshing instruments having teeth. Our need was the filling of the Holy Spirit, and for this we longed, and earnestly entreated the prayers of God's saints.

The party which sailed from Tacoma upon November 6th, 1896, consisting of Messrs. Adam (returning), Wilcox, Haight and Fidler, arrived at Shanghai upon December 2nd. The Lord was with our brethren, they report, in much power and for much blessing. The last part of their journey was particularly stormy, but God brought them in safety at last to their desired haven.

Prayer has been again heard and answered in behalf of candidates accepted and waiting to go out. For several months we have had nine young men prepared to start for China, but we have been without funds to send them forward. Much prayer was offered for the means necessary, and praise was constantly mingled with prayer, in assurance that the Lord would certainly supply a need which obedience to His own commands had created. The answer came at last most blessedly. At first funds were provided for Rev. Dr. Frank Keller and Mr. E. Bevis, specially designated for them, and these brethren were able to connect with the SS. *Tacoma*, which left Tacoma upon January 22nd. It was somewhat of a trial for the seven young men left behind to see these two friends go out without them. But the further waiting time was short. In a few days a beloved friend wrote, asking if we had any persons waiting to go forward, and, if so, how much we needed for their outfits and passages. In reply to these questions we answered frankly, and, the next day, received a telegram promising the whole amount needed. It is not in vain that souls wait on the living God.

The brethren who are thus permitted to go forth to China are the Messrs. H. C. Ramsay, R. T. Moodie, B. F. Williams, A. P. Quirmbach, A. Marty, A. V. Gray and R. D. Smith. The first three begin their journey upon the 28th from Toronto; the next two join the party at St. Paul, and the last two, who are now in California, meet the friends at Tacoma, where together they will take the SS. *Victoria* upon February 5th.

This will be the last party for the season. In the Lord's great grace, it brings up the number of those whom we have been permitted to help forward this season to twenty-two persons, of whom ten were ladies and twelve gentlemen. What blessing these precious lives may mean for China, if they may enter their service there anointed with prayer and filled with the Holy Ghost! Will not those who have had fellowship with us in praying for these lives in their selection and training, continue to remember them as some journey toward China and others serve in China?

In our next number we hope to give the pictures of the Misses King and Davis, and of the Messrs. Keller and Bevis, together with the friends who are about to leave us. If friends desire any extra copies of the pictures of all or any of these, and will advise us, we can have them printed upon a soft, finished paper and forwarded to them at a nominal cost.

Our esteemed friends of the Canadian Church Missionary Association have the privilege this month of sending out another worker for China, the Rev. W. C. White, late curate of Trinity Church of this city. The farewell meeting in connection with Mr. White's departure was held at Wycliffe College upon the evening of the 18th. There was a large attendance and a deep spiritual tone prevailed throughout the meeting. Mr. White goes to the Province of Fuh-kien, north of the district where the lamented martyrs of Ku-cheng laid down their lives for Christ.

The Church Missionary Society is an organization that has been signally used of God. The record of its work in Uganda is well known as an exceptionally blessed one. And now comes the news that God is giving it similar blessing in China, in the Province of Fuh-kien. One of our own Missionaries writes us that, in the Ku-cheng district, where Rev. Mr. and Mrs. Stewart and others were killed two years ago, and as a direct result of the massacres, twenty thousand persons have applied for baptism, and that five thousand have been accepted for Church membership. Even if these figures are finally found to be in excess of the truth, it remains a fact that the whole district is deeply stirred and that hundreds are turning to the Lord for light and life. The Lord knoweth the way that He takes; all His paths are in the light. We need to learn that what He suffers to be done, as well as what He does, is right and best, and so give Him freedom, without limitation on our part, to carry on His own work as it pleases Him. We rejoice with our friends of the C.M.S. in the joy that is now theirs after their days of sorrow.

Our readers must have been frequently confused by the various spellings given in these pages to the names of the provinces and cities in China. That there should have been cause for this has been regretted; but it has been difficult to remedy the evil. Not all of our correspondents in China use the same spelling, some preferring one system of Romanizing and some another. We have decided hereafter in order to lessen the difficulty, if not to do away with it entirely, to hold as far as possible to what is known as the China Inland Mission system of Romanizing, and to correct all manuscript that comes to us accordingly. This will bring our spelling into agreement with that used upon the large maps for sale in our office. We hope in due time to have a map prepared for the front cover of "China's Millions" which will contain the same system, thus bringing the spelling in the paper, as a whole, into harmony.

"The Missionary Review of the World," for February, is a specially helpful number for those who are interested in China. It is almost entirely given up to the consideration of the China field, and has noteworthy articles upon "The Siege of Tibet," upon "China, Past and Present," "The Women of China," etc. The International Department and Field of Survey also deal largely with China, showing the progress of Missionary work by illustrations and statistics. It is announced that the March number will have an editorial article upon the China Inland Mission by the editor-in-chief, Dr. Pierson. These numbers may be ordered from Funk & Wagnalls Company, New York City, at 25 cents a copy. The yearly subscription price of the magazine is $2.50.

Mission Correspondence.

We would renew the request of last month that all *Mission* correspondence be addressed to Mr. Frost. May we ask also that this be done even in the event of the letter of the correspondent being replied to by someone else? It is impossible for Mr. Frost to reply personally to all letters that come to the Mission office; but it is desired that the letters may be opened by him and may receive, in the first place, his attention. The observation of this request will help in the efficient carrying on of the work.

Letters intended for the personal reading of individual workers in the office should be addressed to them by name. If these letters are intended to be private as well as personal, the word "personal" or "private" should be written on the envelope, as otherwise, in the absence of the person addressed, the letter may be opened by the Director to see if it refers to Mission business and needs his or another's attention.

Mission Literature.

The Bound Volume of "China's Millions" for 1896 is now ready. It is durably and tastefully gotten up, similarly to the binding of last year, and is sold for the low price of 50c., postpaid. This year the index is considerably extended and gives plainly the full contents of the volume, making its value as a book of reference the greater. Friends, who desire to present to young men and women who are seeking God's mind in respect to service, a book of general information about China, will find this a most useful volume for the purpose.

We would again recommend to any who are reaching out after a more surrendered life and a more devoted service, the reading of the "Retrospect." Its cost is but 25 cents, and it contains within itself, for earnest souls, a wealth of blessing. Communications are constantly reaching us of the great blessing God has made this book to be.

China's Millions.

All Subscriptions (except when they were paid beyond 1896) ended with the last number and begin with the present number. The price is 50 cents for the year for one copy, or $1.00 for the year for three copies sent to one address.

Remittances for China's Millions may be made by post-office order, in currency, or in American or Canadian stamps, as most convenient to the sender.

It will oblige if friends will state whether their order is a *first* order or a *renewal*, and, if it is a renewal, whether their address remains the same as before. If a changed address is given, will correspondents please give the *old* address as well as the new.

In ordering, please write the name and address clearly; and state how we are to address you, whether as Rev., Mr., Mrs., Miss, etc.

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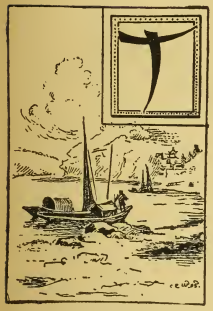
CHINA'S MILLIONS

Preparation for Service.

BY REV. J. HUDSON TAYLOR. FROM AN ADDRESS DELIVERED IN CHINA.



THE Lord Jesus Christ is not only our Saviour, but our Pattern in service. "As the Father sent Me, so send I you." Now if we look back to those by whom God spoke to the fathers in olden time, we find they were always sufficiently equipped for service. You will find no record of God using one unequipped man. Sometimes we see a man, like Moses, called indeed to a particular work, pushing himself into it before he had received his equipment, and then there is failure. The disciples to whom the great work of evangelising the world was given, were charged:—"Tarry ye in the city of Jerusalem until ye be endued with power." But for our service full equipment is already provided; and God is willing to give us all we need, as we need it. He does not equip for life service all at once. He does not expect us to toil along, burdened with next year's provisions on our back. There are fresh supplies on the way, fresh light, fresh power, fresh revelations, as circumstances require.

I. EMPTYING.

When the Lord Jesus was to be brought into the world, what was the great thing He needed? The first thing was not a filling but an emptying. In order to deal with empty creatures like we are, what a laying aside, what a leaving behind He had! And what He gave up was all good. So for our work it is not sufficient that we are prepared to put away that which is evil, things which no Christian can hold to. We have to learn that the very first step in fitting us for our work is emptying. The Holy Spirit has given us some glimpses of the glory of those things that God has prepared for all those that love Him; but of all these glories, and of more, the Lord Jesus stripped Himself. He, the Lord of Angels, became lower than the angels; and He who was eternal, and necessarily deathless, took on Him a mortal frame in order to die. Yet we are told of Him that He who was made a little lower than the angels has been "crowned." This crowning was peculiar—it was that of tasting death for every man; it was the glory and honour of suffering, of conquering him who had the power of death by becoming subject to him. He conquered the devil by submission, not by resistance.

There is something parallel to this in the life of Paul. Paul was in bonds in Rome, and we might have imagined that his position was one that would have deterred the brethren. But what does he tell us? That they waxed confident through his bonds. So far from his sufferings taking courage out of the believers, when they found what a little thing a chain was to an Apostle, they felt—"We can preach with good courage—what is it, after all, if Christ is only in us?" Christ living, Christ reigning, made the Apostle so superior to all these things, that it encouraged others to go forward, though at the risk of the same trials that the Apostle endured.

TRIUMPH BY MEANS OF REVERSES.

Must it not have been the same thing in the jail at Philippi; when Paul and Silas thrust into the inner prison, their backs raw from the cruel scourging they had suffered, were singing praises to God? The very prisoners must have felt how impossible it is to punish such men as these! Their persecutors could only fill them fuller and fuller with joy, till they overflowed more and more. They kept the prisoners awake, I have no doubt, with their abounding joy. There is no better way of proving to the world that the devil's power is not so very great, than by letting him have his fling, and showing in the midst of it what a triumph over him the believer has in Christ. Just as Christ, by dying, conquered him who had the power of death, so frail, feeble martyrs, many of them tender women, in the time of Roman persecutions, were able to show that all the power of paganism could do nothing against those who were filled with Christ. Hence there were many conversions in the very arena in which the martyrs were suffering, and the blood of the martyrs proved itself to be indeed the seed of the Church.

So it is now. It is not in holding and claiming our rights that we do the most service for the Lord. Is it not rather in letting them go, and thus showing that these things are nothing to us? If we are so filled with the Spirit that we can count it all joy when we fall into divers temptations, depend upon it we are giving the devil back the hardest blow we can give. Only let wicked men see that we are frightened, and shrink out of the way of loss and cross, and they have their triumph. Let them, on the contrary, see that we are rejoicing in Christ in the midst of these things, and we shall be truly followers of the Lord Jesus, of the Apostle Paul, and of the martyrs who through God subdued kingdoms, and overturned religions, and brought about a thorough revolution, just when it seemed impossible to withstand the combined attempts of Jew and pagan. Their foes thought they had succeeded; they even announced in their edicts that Christianity was defunct; but it was paganism that tottered.

We need not be afraid of persecution. It is coming—it is sure to come. Only let us have such success as to make the people fear the abolition of their customs, and we shall see severe persecution. But are we to fear lest the Gospel should

triumph sufficiently to bring this about; or are we to feel that when it does come it will bring to us the very conditions that will ensure still greater success?

GOD USES WHAT WE HAVE.

Looking back to Old Testament history, notice how God equipped His workmen for their work. Look at Moses. Before God sent him to deliver His people, He not only cultivated his patience in that eighty years' training, but He revealed Himself to him on the Mount. He put this question to him, "Moses, what have you in your hand?" Why, he had nothing but his shepherd's crook. That will do; you do not need to seek anything outside; throw it down. That very crook becomes a symbol to manifest that he was a divinely-sent man. So, when the Lord takes up anyone for His service, He is able to make that which he has sufficient for the service. "Here is a lad with five barley loaves and two small fishes—but what is that?" "Bring that which is nothing," and it was brought and used.

II. FILLING.

The Lord Jesus having emptied Himself was filled with the Spirit, and we are told the words He spoke were not His own words. He spoke His Father's words. What an example to us! Oh, to be filled with the knowledge of God's will, to be so filled with the presence of the Lord Jesus, and to be so one with Him, that His life may flow through our veins, that He may borrow our lips to speak His messages, borrow our faces to look His looks of patience and love, our hands to do His service, and our feet to tread His weary journeys! The dear Master can never be weary again by the side of any well, but we may be weary by the side of many for Him. This Blessed One was so fully equipped for His work that all things were put under His feet. Not only were all things put under the feet of the Lord Jesus in the resurrection for purposes of government, but it was so for the purposes of His earthly ministry, so that there was nothing which really crushed Him down. He was so equipped for His service that, in every circumstance of His life, He had a word in season for the weary, had healing for the sick, comfort for the sorrowing, life for the dead. So it is the will of God that you and I should always be perfectly equipped for our service. Some things that we might think desirable we may not have. Before Christ was brought face to face with the Tempter, He was fitted for His service by being kept hungry for forty days; and it may be that some things that we desire may in like manner be kept back. Faith should always claim that that which God has given us, and is giving us, is sufficient for present needs. If faith is only in lively exercise we shall know this, that no single thing we do not possess would be a help to us to-day. What does the Word say? "No good thing will He withhold!" "My God shall supply all your need, according to His riches" (there is no limit surely to His wealth) "in Christ Jesus." I have often been tempted to feel: "Oh, if I were only in other circumstances, or had some other provision than I have; if I had more fellow-workers or more capable ones; if I had had a better training, or if I were more capable in this or that respect, I could better glorify God." Depend upon it, such thoughts come from him who was a liar from the beginning. God is able to give to His children all that is for their good; and He will not withhold from us anything longer than is good for us; at the right time and in the right measure He will send the supply.

Rest.

Lines written by the late Mr. A. Menzies, of Uen-cheo, Cheh-kiang, after reading Miss Havergal's "Secret of a Happy Day."

"I will give you rest."

"Ye shall find rest unto your souls."—*Matt.* xi: 29.

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."—*Isa.* xxx: 15.

Just to "lay aside" each "weight," Day by day,
Just to keep in touch with Him, Come what may;
Just to know He guards me well, By His power,
Just to know I'm safe in Him, My strong tower,
Hour by hour.

Just to "represent" my Lord, In my life;
Just to let His light shine forth, Through the strife;
Just to know He died for me, In His love;
Just to know He lives for me, Up above.

Just to hear His loving voice, In my ear,
Just to hear Him sweetly say, "I am near":
Just to lean my weary head, On His breast,
Just to trust my all to Him, And find rest.

Pioneer Work in China.

BY REV. G. F. EASTON.

"That . . . the message might be fully proclaimed."—2 Tim. 4: 17 (R. V.).

SURELY some, as they read the heading of this paper, will say the pioneer part of the work is pretty well done. So many Missionaries have gone out during the last few years, the country has been well travelled over by preachers of the Gospel, Mission stations have been opened in nearly all the provinces, and little churches gathered in every part: what now remains to be done must be to foster the churches, and develop the already-existent work. This is an impression we desire to correct. True, the happy work of instructing the believers, stimulating their spiritual life, and leading them on to whole-hearted service for the Lord needs to be done; at the same time it must be borne in mind that "there remaineth much land to be possessed," and there is abundant scope for aggressive work, calling for the consecrated energies of young men. The existence of stations all over the country, rather than supplying a reason for slackening our pace and curtailing our aggressive efforts, affords a strong argument for an intensely earnest forward movement.

Why has God given us these stations? The answer is to be found in the Scripture at the head of this paper.

What is a mission station? Is it a residence for the Missionary, surrounded perhaps by chapel, dispensary, or school?—a place where he lives and carries on the accumulated work with which God has entrusted him? Yes, it is that; but it is far more. Surely God has given these stations as advanced outposts on the enemy's grounds—centres from which He intends us to go forward with the work still further into the very heart of that great country.

Twenty years ago, when pioneer work was commenced in the more distant provinces, the earlier Missionaries felt keenly the need of such stations. The open ports—often more than a thousand miles distant—were the bases from which they started, and to which they had to repair for letters and supplies—journeys for the purpose often occupying many months. This constituted a serious demand upon the time and strength of the worker, and seriously interrupted his labours.

But now the newly-arrived Missionary, after mastering the initial difficulties of the language, can, with all his belongings, proceed at once to some distant station, far away in the interior. There he will find a welcome from the resident Missionary, who will put a room at his disposal, and help and advise him with regard to the future. He would not become responsible for the work of the station, but, leaving most of his luggage at

home, remains free to itinerate to the remotest parts of the district of which that station is the centre. In times of sickness, or when needing rest, he could return and enjoy the cleanliness and comparative comfort and quiet of the station, as well as the helpful fellowship of the Missionaries. During such visits he would find pleasure in helping in the work there, affording the resident Missionary an opportunity for a little change or rest, as might be needed.

Our young, aggressive brother, as he goes forth for a couple of months' evangelistic work, will generally find that, notwithstanding ten or more years of hard work by the Missionary in charge of the station, the people in the contiguous districts are deplorably ignorant of the Gospel, and ofttimes he will be able to travel a week in each direction—north, south, east, and west—and find that he has to break up entirely new ground. He would be tempted at the outset to pass on too rapidly, whereas wider acquaintance will serve to teach him that he should patiently spend several days in most of the places visited.

The life of such a worker would have its difficult, rough, and disappointing sides, and consequently men are demanded for it—men who can not merely endure hardships, but who can work happily and cheerfully under adverse circumstances; men who are not only ready to abandon the comforts of home for the Lord's work, but who for its sake will gladly forego the comparative comforts of the Mission station for the greater part of the year. Inn life in the larger cities is often tolerably comfortable; but in market towns and villages it is seldom so; and yet in these latter places the main part of the itinerant work has to be carried on.

Our brother would have to even pray against the temptation to himself open a new station and settle down to merely local work. A few more stations are doubtless needed at a limited number of the important points; but steady, plodding labour, traversing the whole of a large district, will, with God's blessing, bring its rich remuneration of precious lives won for God from heathen darkness. This apostolic method of working is intensely interesting, and full of direct encouragement, and the whole country is open to this kind of work. Even the anti-foreign Province of Hu-nan might be evangelized by the prayerful and patient worker; for, although no stations exist in the province itself, there are stations on either side of it, from which the messenger could go forth. Good pioneer work has been accomplished in the province in former years, and the same facilities still exist.

There are a few special spheres of work that have a particular interest for the pioneer Missionary. Tibet, we are happy to know, has received some attention, and some nine or ten workers are now devoted to that country, either already at work, or studying Chinese in the west of China as a preparation for it. "But Lhasa is not accessible?" True; but we must divest ourselves of the romantic, and not allow our attention to be unduly occupied with the question of the opening up of the "Great Closed Land," while so large a part of the population is on the borders of China quite accessible.

The Mahomedans of China call loudly for a few suitable pioneers—young men who have received some special training by the study of the Koran and Mahomedanism, and who will go forth to devote their whole strength to these people.

There is also the immense tract of country on the north-west, known as the "new province," stretching from the Kia-u Pass on the north-west extremity of Kan-suh to Kashgar on the west, with its mixed population totally unevangelized. Liang-cheo Fu is the nearest station; but letters and supplies could be sent to Oroumtsi, the capital; and possibly a station could, without great difficulty, be opened there eventually.

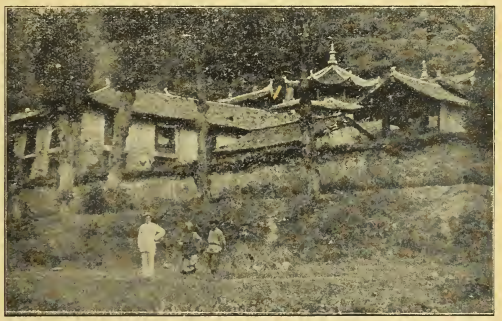
Much pioneer work remains to be done, and there are splendid facilities for it. For some parts much energy, power and endurance will be required, while other departments will demand some amount of special preparation; but for all, men of faith, tact, and perseverance are urgently needed.

Tidings of Work in Darjeeling, North India.

BY CECIL H. POLHILL-TURNER.

DARJEELING is getting very full now. In addition to our usual Wednesday open-air meeting, we had an extra one yesterday (Sunday) evening, which was very well attended, and at which our two Tibetan helpers gave a few words each of testimony in English, in addition to other speakers. We hope again next Sunday to repeat this effort, as there are now so many of our countrymen up here, and with plenty of leisure.

Last Tuesday week, at a meeting arranged by a lady in Darjeeling, to hear an account of the work of the Scandinavian Alliance Mission, whose leader here is Mr. Frederickson, some interesting testimony was given by four converts. David Macdonald explained how he had been a staunch Buddist until two years ago, when from hearing the Missionaries, light gradually broke in upon him, and especial help was given through reading a tract contrasting Buddism with Christianity. This tract has been translated into Tibetan and is about to be published. Phun-ts'og showed his old Buddist prayer book, well thumbed, and after explaining its contents, showed how, after being employed to teach some of the Missionaries, his heart had been opened to see the folly of the old way, and to trust in the Christians' God. Yappel told how he had come from his native country, Mongolia, to a monastery in Lhasa, where he stayed until his parents died, and he lost the support sent by them, and so came on to Darjeeling. Here he came under Christian influence and was converted; a young monk from Lhasa was the fourth. The following day the foundation stone of a new Mission house in course of construction for the Scandinavian Mission, was laid, and about forty friends from Darjeeling showed their sympathy in the proceedings by being present. In addition to the ceremony there were prayers, an address, and hymns. I am glad to see a Mission house here, for it seems a pledge of continuance. The work in the neighbourhood is, I believe, in an interesting condition, and what is needed is continued plodding, steady work.



CHINESE TIBETAN MONASTERY.

It will be a comfort when we (D.V.) go round to the other side to know that the work will be continued.

For two Sundays past a Government interpreter, a clever and thoughtful young Tibetan, has been coming to have an argument. Yesterday he stayed about two hours, bringing up all the Buddist and philosophic arguments he could muster, not, he said, in any bitter spirit, but simply from a desire to thoroughly sift out the truth, which he is anxious to know. He is a capital English speaker, in fact, it is he who has translated many of our exercises for us into Tibetan, so our conversation was all in English. A well-to-do Tibetan, who lives near here, was heard to say the other day, he really did not know whether his own religion was the true one, or the Christians'. This seems to me a sample of the way the wind is blowing just now. It is something to disturb the old self-complacent satisfaction with things as they are. In most of the places where meetings are regularly held now, good attention is given.

A Chinese Commissioner is just now in Darjeeling on his way to Lhasa, it is said, to settle the boundary dispute which arose last year on account of the Tibetans pulling down the pillars erected between Sihkim and Tibet by the English. One of the followers of the Commissioner, an interpreter, who speaks English, professes to be a Christian; but says he dare not confess it in Tibet. When is Tibet to open?

There are two prayers constantly before me—the one for the continued filling of the Holy Spirit, the other for the opening of Tibet.

At the beginning of this month (November) there is a general exodus down to the plains. As Darjeeling is warmer in the winter than Ghoom, and we can reach more Tibetans here, we are glad to avail ourselves of the kind offer of the Superintendent of the Home of Rest for Missionaries to take the use of the house while we remain. We are hoping to go to China in the early spring.

Our little schools have not been worked for some time past. Miss Johnson and Miss Abrahamum, both of the Scandinavian Mission, but who spent the summer with us studying, left about three weeks ago.

Every winter a large fair is held at Kalimpong, and as special inducements are held out to the Tibetans, a considerable number are attracted. My wife and I are (D.V.) going over this week. Mr. Frederickson, Mr. Macdonald and his brother are to be there, so we hope to have quite a sustained effort among the Tibetans. The weather is getting so cold and misty now that we shall have to discontinue the open-air meetings. Praise the Lord for help given in these meetings during the summer. All our party are fairly well. The Lord is good.

Glimpses of Life at Lu-cheo, Si-ch'uen.

BY MISS LEFFINGWELL.

THE camp-meeting season was observed by inviting about twenty-five enquirers and Christians to come for eight days. Services were held almost continually, pausing only to eat, as at home camp-meetings.

It in some ways reminded me of home, and yet how very different. We truly had with us those whom Jesus bids us invite to the feast, though were there no recompense at the resurrection of the just we would have felt sufficiently recompensed. One sweet young girl of nineteen looked so happy. She is unable to walk to the meetings on account of spinal disease, and so emaciated I could carry her in my arms, but she could sit in a chair all day and hear the Gospel a full week.

Just previous to this protracted meeting, the heathen had a great festival, and truly the diligence with which the heathen priests work saving souls, as they believe, might, I have sometimes thought, rise up in judgment and condemn the half-heartedness with which some who profess to know the true God act in regard to the unsaved.

In the temples gongs are furiously beaten from about dusk until two o'clock in the morning. A priest reads the names of the dead before the idols until he is weary, then another, and another takes his place until all is read.

The payment of one thousand cash (less than an United States dollar) into the temple treasury, insures the entering of the donor's name in a book, and these lists of names will be read each year for sixty years after the donor is dead, and paper imitation of a few cash will be burned also for those who pay sufficient while living; imitation of lumps of gold and silver will be burned, also paper, clothing, etc. Immense sums of money are spent on paper imitation of money to be burned for ancestors.

We rent a house on the other side of the Yang-tsi-kiang, where Mrs. James goes to preach to a congregation of women. She was telling the parable of the lost sheep, and in the application said, "The Lord Jesus has had to look and seek a long time for some of us, has he not?" One bright, happy-looking, middle-aged woman took the question as one needing an answer, and quickly replied, "No; I came just as soon as the Lord called me." Dear woman, she had come into the chapel a few months before, heard of a heaven where women could go as well as men, of a Saviour who died to atone for our sins, and was willing and able to save her, and she took Him for her Saviour, so the Missionaries believe, then and there.

During one of the three great feasts of the Chinese year a little Chinese boy regularly attended morning prayers each day, and also the Sunday services. We became quite fond of the smiling face. Mr. James' little boy would say, "My little friend has come," and so we all learned to call him "Hughie's little friend."

When school was resumed we missed him, but one Sunday morning he came. The next day in school the teacher called him out and sternly said, "I heard you went to the foreigners yesterday?" "Yes, teacher," said the boy. "And that you helped worship the foreigners' God?" "I did," was the reply. "How do you worship the foreigners' God?" demanded the teacher. "We pray to the Lord Jesus," replied the little child. "Come out here by the tablet of Confucius and show us how you did it," was the teacher's command, and there, before the whole heathen school, the little fellow knelt and prayed to the one true God. But it did not end there. After he had finished the master gave him sixty blows with a bamboo rod. However, the next Sunday the little fellow came again, looking as bright as ever. The Chinese say that if the teacher knows that the boy's parents are willing to have him come he will not beat him again. Once since then the teacher said to him, "Why will you go to those foreigners? They are neither men nor devils." Pray especially for this little boy, that God's will may be done concerning him.

During the first few weeks of my stay in this place my heart was gladdened by the presence of a sweet, young Chinese girl, whom we all believed to be a Christian. After sunset, as the other young lady Missionaries and myself would be returning from our daily walk, we would hear the music of some song that we had loved in the home-land as we approached the Mission, and before the words were distinguishable, which, of course, were Chinese, one might almost forget that they were in a heathen land, and at night the last sound I would hear an retiring would be Fu-tsie teaching the Bible verses to the children's nurse, who could not read, and was also deaf, making it necessary for the one who taught her to speak loudly. But in China little girls are often betrothed when very young to one they have never seen, and marriage ceremonies, like everything else in China, are so intermingled with idolatrous customs.

Fu-tsie respected her future husband. She may have met him, for he had been her dead sister's husband. She did not want, however, to take part in any idolatrous custom. "What shall I do when we come to this or that heathen rite?" she would ask of the older Missionaries, who understood what customs that have existed thousands of years meant to the Chinese, an importance hard to understand in America.

"I do think mother ought not to make me prostrate myself before the ancestral tablet," was one of the last things she said before going away in the sedan chair that was sent to bear her away.

The day following the ceremonies at her husband's home we were all invited to her parents' home to the ceremonial feast.

I did not go, but those who did told me that she looked as if about to cry as the mat was spread down by the table, standing in front of the ancestral tablet, where she and her husband was to stand. The tenth day after the wedding it is the custom here to let a bride visit her parents, but she came here to worship instead, as it was Sunday. When asked to choose a hymn, she astonished us by choosing that beautiful one of Frances Havergal's, beginning, "Take my life and let it be consecrated, Lord, to Thee." The leader of the Mission said it had never been used here, but we think Fu-tsie reads her hymn book in her new home, though we know she would not be permitted to sing. She has told her husband that she is a Christian, and in her prayer here she prayed so earnestly that God might use her life to bring her family to Christ, and for this end we ask you all to join in praying with her.

China is intensely interesting, if only regarded as giving opportunities for studying customs which prevailed in Bible times. We were invited to a feast. At the proper time we were to be carried in sedan chairs by coolies. As it was our first, we asked what we should do on arriving, and were told by a senior Missionary which side of the room to hasten to after entering, and to take the lowest seat, until the hostess pressed us to take a higher seat, and we were also told what to say in Chinese, if at first gently asked to take a higher seat, until the hostess insisted upon it.

When the feast was ready two dogs appeared at the door, but made no movement to enter, until all were at the table. Chinese food is chopped up, bones and all, before it is cooked, that it may be eaten with two chop-sticks, shaped like long lead pencils. The bones, gristle, and all uneatable bits are immediately dropped underneath the table to the dogs, waiting to receive it.

The claim of the Syro-Phoenician woman may not mean much to those brought up in lands where floors are not only made of neatly-planed boards, but also have those boards covered with oil-cloth, or even with carpets and crumb-cloths, where dogs would be unwelcome, and people are trained from early childhood to take heed lest crumbs accidentally fall to the floor; but here in China the right of a dog being fed while the family are eating means much; the portions that fall from their master's table truly feeds them.

The trial of being surrounded by lost ones, and yet to be unable to give them the Gospel message, can only be understood by those who have had it to bear. Sometimes the burning desire makes the words, unpremeditated, leap out of our mouth, as it were, and we realize that God has come to our aid, and never gave us those desires to mock us, but for an incentive to study and prayer.

Revisiting Familiar Scenes.

BY MISS F. M. WILLIAMS.

MISS DAVIES and I took a short itineration last month to Ts'ang-k'i, a small city thirty miles from here. We were only able to spare three days away from the home work, but felt much refreshed and encouraged during our little change. We took with us Mrs. Uang, one of the Christian women, and her husband, the latter being one of our chair-bearers.

On the way to Ts'ang-k'i we passed through a small market village, and, it being market-day, the little place was thronged with people. On finding a quiet corner in a tea-shop, a number of people soon gathered round us to listen, and it made us happy to find the name of Jesus familiar to many there.

Continuing our journey, after spending half an hour there, we rested again at a village called Huai-shu-pa, where the little cripple boy, in whom we were so interested two or three years ago, lived. His parents gave us a very warm welcome, and prepared dinner for us. When my eyes turned involuntarily to the chair where little Ho-shang, the cripple, used to sit, I found it vacant. The mother, with tears, told me how the poor little lad became weaker and weaker, until the autumn of last year, when he died—before my return from England. The parents were so grateful for any little love or kindness we had been allowed to show their child.

We reached Ts'ang-k'i about five o'clock, and met with a most affectionate reception from the women and children in the inn. This was my first visit since my return. I accordingly had to listen to all the principal events in this family's history during the past two years; and, in my turn, give an epitome of my own doings.

"Why had I stayed away so long?" "Had I ever thought of them while I was at home?" "Was my mother glad to see me?" "Was she sorry when I came away?" "Would I stay with them always now, and never go away again?"

It was surprising to see how well the children remembered Bible stories and hymns taught long ago. For a considerable while we sat out in the courtyard talking, and reminding one another of God's goodness to us, and in the meantime the landlady busied herself preparing us a most appetizing supper, and also in making ready her own bedroom for our use.

Early the following morning we went to see our old teacher, Liu Sien-seng, who is a member of the Sin-tien-tsi Church, and then on to visit the home of Sie Sien-seng, the teacher of our Sin-tien-tsi boys' school. Crossing the river in the ferry-boat, we had an opportunity of distributing tracts among our fellow-passengers, and they were well received. After a walk of about two hours, we reached the Sies' house. Although not expecting us, they gave us a very hearty welcome. By degrees the various members of the family left their work, and came to sit with us. After dinner we had some Bible reading and prayer, about forty attending. Quite a number of these people had a considerable knowledge of the truth, Sie Sien-seng having borne good testimony among them, both by word and life.

We could not accept their invitation to stay the night, as we had promised to teach the inn people at Ts'ang-k'i in the evening. So we returned there, and the next day came back to Sin-tien-tsi.

We have had both sorrows and joys in the work here during the past month. Our teacher, Ch'en Sien-seng, whom we hoped was sincere in his desire to follow Christ, we discovered to be secretly smoking opium, and for fear of his influencing others for evil, it has been thought right to dismiss him. One of our Christian servants, too, had grown cold, and was exercising a bad influence on others; she also has had to leave us for awhile, much to our great sorrow. Pray that these poor tempted ones may be enabled to lay aside the weights and the sins which so easily beset, and know again the joy of forgiveness.

Quite a number of fresh enquirers after the Truth are coming about us, and families in the neighbourhood who were not exactly unfriendly, but indifferent, are now becoming interested and glad to welcome us to their homes. We make a point of trying to visit at least one house each day, and this month have been encouraged by getting entrances into several new houses.

A little boy, not two years old, living near our house, was drowned a few weeks ago in a small pool of water. He saw the water-buffalo standing in the water and just walked in to stand by it, and was drowned. The poor mother was almost distracted. She had never had anything to do with us before, but at once sent up to tell us of her trouble, and to ask for nails for the little coffin. Since then she has been coming on Sundays to the services and we believe God will bless her through this sorrow.

On July 19th, four persons were baptized here by Bishop Cassels. They were (1) Sie Sien-seng's wife, aged forty-eight; (2) his eldest son, aged thirty; (3) Mrs. Li, an old woman, aged eighty; (4) another Mrs. Li, the grandmother of one of our school-boys, aged sixty-six.

Mrs. Sie and the two old women had been staying with us for a week previous to their baptism, that we might give them more regular instruction. We felt it to be such

a pleasure teaching them day by day, and seeing their simple faith in and love for the Lord Jesus. Instead of repeating the hymn as it is in the hymn-book,

> "Jesus loves me, this I know,
> For the Bible tells me so,"

I found that the eighty-years-old Mrs. Li was in the habit of saying,

> "Jesus loves me, this I know,
> He washed my heart as white as snow."

We asked the same old woman if she asked God's blessing before meals, and she said, "Oh, yes; I say, 'God, food comes from Thee, drink comes from Thee; so I thank Thee.'" Another day, asked where Jesus was, she answered thus: "Jesus always comes to Sin-tien-tsi on Sundays; at other times He is in heaven getting a place ready for us. He will come one day to invite us there, because He loves us, just as you" (Miss Davies and I) "have invited us to Sin-tien-tsi because you love us."

Our school goes on nicely. We had a prize-giving a month ago, which greatly delighted the boys.

We have a man coming to us daily for medicine to break off opium-smoking; he is the brother of Uang, the Christian chair-bearer.

Our servants poisoned themselves by eating what they thought to be mushrooms a week or two ago, and but for God's goodness it might have been a very serious matter. Of course we took prompt measures, but in spite of all, the whole household were more or less incapacitated for two days.

The Ts'ang-k'i mandarin paid us a visit lately, and, there being no foreign gentleman here at the time, it would of course have been contrary to Chinese etiquette for us to have seen him. Sie Sien-seng entertained the mandarin, and told him the Gospel. His retinue of soldiers and servants meanwhile amused themselves by walking about the courtyards and peeping into the rooms. A few days after the visit we sent a present of a nicely-bound New Testament, which he accepted. Pray that the entrance of God's Word may give light to his soul. In return for the New Testament he kindly sent us some smoked bacon and fish.

A Visit to Mao-kia, near Kuei-k'i.

BY MISS HETTY FLEMING.

YOU will like to hear of a visit I paid to a place that I hope to work with Li-kia, going to either place on alternate Sundays.

A man from this latter place has been a Christian for a good many years. He is an old bachelor of about fifty years of age, with no special talent or force of character, and he could not read until he became a Christian. However, he was truly saved, and faithfully preached the Gospel wherever he went. He has suffered a good deal for the Lord, both in the way of ridicule and real oppression. He was specially anxious that one old man—a near relative—should be saved, and kept exhorting him for ever so long before he would come to the "Jesus Hall" and hear the Gospel. At last the Christian brought in the old man one night quite triumphantly, and after that the latter came pretty regularly to the evening meetings. Then something hindered him and turned him back, but the other one would not give him up, but kept on exhorting him until he came back, and now he is thoroughly saved, and is a baptized Christian.

The name common to the whole village is Mao, so that the village is called Mao-kia, home of the people named "Mao." The third son of Mr. Mao was saved last year, and has since been very earnest in preaching the Gospel. The old father has a barrow shop on the street, and does not often go home, as it is a long walk, about 13 miles, or 40 li, as we call it here. The son we call Fu-li. He and his uncle have been so indefatigable in exhorting others to worship God that now there are some really promising enquirers in that village and district. Fu-li wanted so much that some one would go to his home with him; and, as my sister was unable to go, I went with him. On Sunday we had a good day—three meetings, with teaching in between. When the other people had gone, I tried to teach Fu-li and his uncle the tune of a hymn they were very anxious to learn. You would have been amused at our attempts. Fu-li's eldest brother, mother, and two younger brothers all reckon themselves as worshippers of God. The second son really acts as master of the house, and makes a good deal of opposition. He objects to his brothers keeping Sunday, when he thinks they ought to be in the fields. The whole family, excepting the father, are very fiery in disposition, and find it hard to curb their tongues. You cannot conceive what this reviling or cursing of the Chinese is like. The little children, as soon as they can speak almost, begin to curse if any one opposes their will in any way. It comes out in a volley, a rushing torrent, and we can only look on and marvel. The Lord has sanctified many lips in China, and will help these dear folks. Fu-li has wonderfully triumphed in this respect. It is almost a point of honour to be able to out-talk or curse your opponent, and it takes a lot of grace to keep quiet when another is attacking one.

Two women and a boy named Teh, living about two li away, were there all day. They seem to be really looking to Jesus. I intended returning home on Monday morning, but they were so pressing in their invitation to go to their village that I could not refuse. On Monday morning Fu-li's uncle accompanied the former and myself to Teh-kia, the latter wheeling my barrow. Our friends had been on the look out for us, and the younger woman came to meet us. There seemed to be just one homestead in the middle of rice fields. The two women lived here with the husband of the elder one. There was a large living room common to both families, and each had their kitchens and bedrooms. The elder woman has a nice son of about 13 years of age, who has been to school for three years, so can help the women to learn. The younger woman is very poor. Her husband has been away for a long time, and he has neither sent her money nor come to look after her; in fact she does not know whether he is alive or dead. Consequently she has to beg; walking long distances to beg at the different villages. These two women and the elder boy are so bright, and seem to be saved. The husband's one difficulty was that he could not pray, but he had given up everything false, not even performing the usual heathen rites when putting in his crops. As soon as we got in we were set down to eat boiled black beans, with sugar and other delicacies, including dried and salted vegetables; washing down the whole with copious draughts of tea. The boy had gone a long distance to get specially nice water to make this tea, and announced the fact with much pride. The father came in shortly after we got there, and stayed with us until we left, late in the afternoon. Fu-li said to them as we sat round the table, "You cannot come over the fields Wednesday and Saturday nights, so sing a hymn here and pray, and talk about God." We hold meetings these nights in the city, and Fu-li thinks they ought to have some substitute for them in the country. The reply was beautiful in Chinese. It does not sound half so nice in English. They said, "When we have nothing else to do we always sit and talk about the things of God, and bow over the table and pray." They pray shortly, but the boy, who has read three years' books "prays the long prayer." We had such a good time reading and talking of Jesus in between the eating.

The night I was at Teh-kia Mr. Teh took ill. Fu-li's uncle, elder brother and younger brother went and prayed with him and for him. After Fu-li got home from Kuei-k'i, he too went, taking the barber and younger brother, and also prayed with him, and very soon he got better. He had begun to pray himself, and was calling on Jesus. The last Sunday he went to Mao-kia to the services, which is the first time he has been there.

Fu-li and his uncle have to hold the services as best they can. Some come to try and talk them down. Fu-li was telling them of the incarnation. He had previously been through it all in the city with my sister. Someone wanted to know what was Mary's surname.

He could not say she had no surname, because that would brand her with shame in Chinese eyes. They asked what was Jesus' surname. He was very much puzzled how to satisfy them, and knew the Bible did not mention any surname. At last a beautiful thought struck him. Jesus was God's Son, so of course He was surnamed "God." Pray that the Holy Spirit will help these dear folks, and that Fu-li and his uncle may be so taught by Him that they shall always be ready to answer those who try to talk them down.

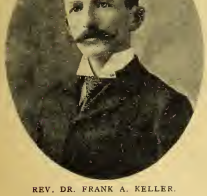
Work Around Lu-an, Shan-si.

BY MISS ALICE TROYER.

YOU have gathered from my diary that Miss Gates and I have removed to our new home on the South street. Mr. and Mrs. Smith live on the North street, and the

MISS M. KING.

Street Chapel is between the two. The situation of the chapel is excellent for preaching to the men. It is in the busiest part, where men from every quarter of the city and the surrounding country congregate, and so they can hear the Gospel, either from the lips of one of the elders or from Mr. Smith. Mr. Burrows has taken up the work at U-u left



REV. DR. FRANK A. KELLER.

a month and a half ago by the Kings. They have gone to Ta-t'ong. The little chapel at U-u is often filled to overflowing, and the work seems wonderfully reviving. Interested listeners come for miles to attend the services. A native Christian and his wife live on the premises and carry on the work while Mr. Burrows is away at the villages. Mr. Smith is expected from Che-foo this week. We are also expecting a Mr. Glover, who is coming to work with Mr. Smith in Lu-an. Mr. and Mrs. Lawson are also expected at Lu-ch'eng. We are very thankful for more workers. There are so many villages and towns about us open to the Gospel, and no one to enter them. Miss Gates has been doing village work, but her health will not allow her to continue it long. We have been going out together recently, and as a result she has been ill for four or five days. Mrs. Smith thinks that it will be very good for me to take up the village work. My health is very good, and I enjoy nothing better than going and living with the people, and, in a measure, like them. Will you please pray that the Lord may direct very definitely about the future work.

Our visit to a mining town up among the hills, where there is a work carried on by two native brethren, was very full of interest. The object of our going was to visit the wife of a native Christian. This woman is enquiring into the Truth. We spent the night in her house. Next morning she asked our boy to go to Lu-ch'eng and fetch her mother. We proposed to go and see her mother, but she did not like the suggestion. She said, "they will laugh at me." This showed us how much she really feared her relatives. She had already told us that it was this fear that kept her from confessing Christ. However, we decided to go to her mother's, and she accompanied us. The crowd which followed us went with us into the courtyard, and as many as could into the house. Miss Gates soon made her way into an inner room, where she had a better opportunity of speaking to the women, and as soon as I could I made my way into the courtyard to avoid the press of the people in the dark room, and to let them all have a look at me without crowding. The Lord helped me with the language, too. I was able to tell them of the way of salvation through Jesus, though in few words. The crowd continued until about 1 o'clock, when many left to get their dinners, but before we had finished our bowls of dough strips, cooked in water, seasoned with a little vinegar and onion, the room was again crowded with people, anxious to see how the foreigners eat. As there was a fair in the town that day, many people were in from a distance, and heard the Gospel for the first time.

At about 4 o'clock we returned to Mrs. Ing's village. On arriving at her home the people of the village began at once to come in to the house. As we felt a little tired and wanted quiet, we took a walk in the fields, but met a wolf in our path, and as they are rather fierce in these parts, we thought it better not to come into close contact with him, and returned home. After prayers with Mrs. Ing, we went to our hard bed, glad to lay our weary bodies down, even upon these boards laid across forms. Next morning

MISS J. DAVIS.

Miss Gates had a serious talk with Mrs. Ing. We found that the ancestral tablets were still in the house. Praise the Lord, these tablets, with all the books of Confucianism in the house, have since been destroyed, in the presence of Elder Liu. We left the dear woman in a very repentant mood. She prayed earnestly that morning for courage to

MR. E. G. BEVIS.

go forward, and for forgiveness for the past. We have been able to visit their villages since. In one of them there was a company of Christians, with whom we had sweet fellowship. Will you please remember this work before the Lord. Ask that both native Christians and Missionaries may do His will, as He did the Father's will when on earth—that each life may be wholly yielded to Him.

The Story of Uan Hsien.

BY MRS. BEAUCHAMP.

UAN HSIEN is the only mission station between I-ch'ang and Ch'ung-k'ing. Ten years ago the China Inland Mission rented a house there; but the Missionary-in-charge died during a temporary absence, and the house was vacated. Subsequently Mr. Phelps rented another, the situation of which proved inconvenient for daily preaching, so a shop-front was procured on a busy street. Here he preached the Gospel every evening, and had no lack of attentive audiences. One evening, going down as usual, he, to his astonishment, found the place full of beggars! Why not preach to them? That was simple enough, but the evening wore on, the time came to lock the door, and they had to be asked to go. But the beggars had no intention of going. They were lying about on the floor smoking opium, gambling, and talking. Neither persuasion nor command had the slightest effect; they determined to remain for that night, and a good many more! The fact of the matter was that they had been paid to do so.

Next day Mr. Phelps went to represent the case to the Magistrate. He had rented this shop, the people came every night to listen to the preaching, and were quiet and attentive till last night, when the place was besieged by beggars, who refused to be turned out. What could be the meaning of it? The answer proved far from satisfactory. "It is a difficult thing for us to interfere in these cases. Beggars are not an easy class to manage, and it might only make matters worse for you." To the rejoinder, "What if they were to invade your house in the same way?" came the reply, "Take a little friendly advice, Mr. Phelps; leave the city for awhile, visit your friends elsewhere, or go into the country till this little affair has blown over, and that will avert any further trouble."

Mr. Phelps acted on this sage advice, partly because of needing a change, and while on the way up to Pao-ning Fu he met Mr. Beauchamp. After hearing the story, knowing the great risk of losing the house altogether, and with it the station, Mr. Beauchamp started at once for Uan Hsien.

The day before reaching the city was one of the hottest of the summer of 1889, and a splitting headache made it a wearisome tramp; but the hope of being in time to save the house lent incentive enough to try and get in that night. This part of the story must be given first hand:

"When I reached Uan Hsien I went straight to the post-office to find out the location of the house, for I had not been there previously, and found that I had arrived just one day too late. We were no longer the possessors of a house in Uan Hsien! That very day the mortgage money had been returned, the landlord and others concerned were beaten, and the people forbidden to rent a house to a foreigner. My informant went on to tell me that notices went the round of all the innkeepers, telling them on no account to take in a foreign guest. 'Still,' he added, 'it is late to-night, and I will gladly put you up now; to-morrow you will be able to look about for yourself.' He showed me up into a loft, and I turned in, thankful to have any spot to lie down upon. Having a Christian servant with me, I sent him out next morning to find an inn. The one which he took me to was a tumbledown concern, my room open to the sun, which blazed in and made the heat almost unendurable. Next morning the landlord came in, and on his hands and knees implored me to go. Men were coming about from the Yamen, and it was more than his life was worth to keep me.

"Once more my servant went forth inn-hunting, and meanwhile I paced the streets all day long, mixing freely among the people, and preaching at intervals. That evening Kuan-si came back, saying he had procured a room in the 'Heavenly Happiness' Hotel—a very different inn from the previous one. The landlord, an influential man, had often entertained foreigners in his inn, and expressed himself as quite ready to risk receiving me. Here I remained a fortnight, preaching daily on the streets, and in the tea-shops, much to the astonishment of the people, who wondered that the foreigner did not feel afraid to show his face in the city! Had the Consul interfered about the placards, he would have been assured that they had nothing to do with Europeans, but Coreans, who had come and caused trouble some time ago! The people themselves knew well enough that it meant the foreign teacher, and were much surprised, therefore, to find him still in the city.

"While occupying my room one evening the landlord came in, evidently with something on his mind, though he must beat round the bush before coming to the point. Business matters necessitated his going into the country for a time, and he had come to suggest my going to another inn in the meantime; the cook was such a stupid fellow that he feared my food would not be prepared as I liked it, and that I should not be comfortable. I thanked him for his kindness, and replied that, having travelled in eleven out of the eighteen provinces, I was habituated to all kinds of food, so that was an item of very small importance. Then there was another thing he felt very much afraid of, viz.: lest the people should come in too great crowds.

"'You know when I am here, Mr. Beauchamp, it is easy enough to prevent the people from over-crowding and inconveniencing you, but during my absence they might be troublesome.'

"I assured him that he need have no fears on this score either. I was quite accustomed to crowds, and had found the people of Uan Hsien very friendly; in fact, the more that came to see me, the better—I should be glad to receive them all.

"The poor landlord, finding these arguments insufficient to induce me to leave his inn, at last begged me point-blank to go, adding:

"'Ever since your reception here one of the secret societies has been at me to turn you out. You have been a good guest to me, and always pay your account regularly. I should like to keep you, but if I do they will pull the house down over my head!'

"So I left the 'Heavenly Happiness' Hotel.

"Once more Kuan-si succeeded in finding me a room, and this time in the largest inn the city boasts. No local coolie would carry my things, but a stranger turned up to supply my need. Late in the evening I walked into my new quarters, and saw by the look of consternation that I was anything but welcome. Calling for a light, I received no answer, nor would they get me my evening meal. The landlord, finding himself in a predicament, went to the Magistrate's office to know what he was to do about keeping me. I sent a message after him to the effect that, if turned out of this inn, there would be no alternative but for me to come and live with the Magistrate himself. Before long the landlord returned and began rating the cook for his rudeness and stupidity, and apologized properly to me for such treatment.

"From that moment my right to live in the city was never again questioned. Several years have passed since then. Mr. Gill, with others to help him occasionally, has carried on the work at Uan Hsien. It has been a work of faith and prayer, with constant witnessing on the streets and in the tea-shops, with but little apparent effect or result."

On March 30, 1896, through God's goodness, we reached Uan Hsien, and our hearts rejoiced at the news that met us. "Mr. Cheo has been converted, and is going to burn his idols here to-morrow." This man had been Mr. Thompson's teacher for some time. One day Miss Roberts, while reading with him, was called away for an hour, and returned to find Mr. Cheo in tears. He had been reading the last few chapters of St. Mark's Gospel, and the story of the sufferings of Christ had completely broken him down. For some time he came under deep conviction of sin. "Could God save such a sinful man as he?" And yet, from a human point of view, he had been an upright, honest man. The light of God's Holy Spirit revealed to him that he had not kept God's commandments. Then he saw Jesus Christ as his Saviour, and since then has been a rejoicing Christian. A good many neighbours came in to see the idols burnt, and subsequently a boy has burnt his also. One woman was baptized while Mr. and Mrs. Phelps were at Uan Hsien, and since that time she has lived in the country; but has now returned to the city, and will be a help in the women's work.

Progress in Pa-cheo, Si-ch'uen.

BY A. T. POLHILL-TURNER.

AFTER eight years' patient labour, we are encouraged to see over forty Christians gathered into the Church, and about two hundred come to Sunday services.

We have a boys' school, with a Christian schoolmaster and twenty-five scholars. Mr. Li, the teacher, is an earnest man, and prays with the boys. The Christian women's class on Tuesdays is taken by my wife. The Christian men's class is in the evening. On Thursday mornings Miss Fowle takes a class of enquirers among the women. Miss Drake is doing a useful work in the medical line. One operation upon a gentleman's lip, removing a large excrescence, caused quite a little excitement, and was most successful. The daily preaching is still well attended. The lady helpers in my station are very zealous going out for journeys into all the country around, taking the Gospel to the poor women in heathen darkness, and God does graciously use their testimony. Are there no ladies who read this that feel they might join us in this blessed work. We want workers of all sorts. The chief qualification being, full consecration to God. Those who are most used at home will probably be most used in China.

I find we have spent between us ninety-five days, itinerating during the half year. So many have heard the "joyful tidings" for the first time during the half year, in regions over one hundred miles away from us. It looks as if the Lord were giving this Sisera into the hands of a Jael for nearly all this work has been done by the ladies.

Many who are praying for our work may like to hear a little how some of the Christians are going on, so I will speak of a few of them.

General Liu, who was baptized a year and a half ago, has since been away at Ch'en-tu, the capital. I got a letter from him last month. So far he had got no good appointment, and thinks of returning to Pa-cheo.

Tang Ta-ia the old man from the almshouses who was received at the same time as General Liu, is very bright, but is far from well. I often go to see him, and he is so patient under his suffering, though so very poor.

Chang Pin-teh, also baptized at the same time, has passed through a good deal of persecution. A relative destroyed his crops on two occasions. He is a young farmer, living ten miles away. We rejoice to say the Lord has answered prayer for him, and the persecution has ceased. His old mother has begun to come to the services.

Uang Hao-uen, the ex-Buddist priest who was baptized last Christmas—He is such a splendid fellow, with a childlike faith. He comes out with me daily, street preaching, and tells of the Saviour he has learned to love.

Li-uei, our boys' schoolmaster, is a very bright man, who often volunteers his services at our street preaching; he prays with the boys each day at the close of school, and seems really anxious for them to believe.

I should like to introduce you to several of our old women. Mrs. Siao, an old beggar woman over eighty, was very ill and put on all her best clothes to die, and we heard she had passed away, but later on we heard she had come to life again. She exhibited a beautiful spirit in her extreme poverty. These are some of the jewels of the Master's crown.

Mrs. Chu first came four years ago to have her hand dressed and get medicine. Though no doctor was there, one of the ladies did the best she could, and the Lord healed her hand and also touched her heart. She began coming regularly to service on Sundays, a distance of three miles, and has been used in bringing three others from her neighbourhood. Her boy comes to our school, and her husband sometimes comes.

Iang Ta-ia and his wife are dear old people, living one and a half miles out. Three and a half years ago he brought all his idols in a basket to our house to be burnt, and himself set fire to them. He, with Uang, the priest, are our Church wardens now.

Uang Ts'ong-i just now is our native helper. Such a grand character. Formerly a soldier for thirty years, and a great opium smoker all the time. At length he came to hear the Gospel at Pao-lin and broke off opium without using any medicine. Later on he accompanied my brother to Sung-pan, and was willing to receive 1,000 stripes to save my brother and his wife. His greatest joy now is to preach the Gospel.

A few Sundays back we were taking the subject of the raising of the widow's son. As several of the natives in turn were making some remarks upon it, Uang, the priest, said, "Don't you think it is a beautiful picture of Jesus raising us up from death, spiritually, and presenting us alive, back to the Father?" Thus we see the same Spirit speaking to our native brethren and revealing the truth to them. Brethren, pray for us.

We have had a remarkable case of deliverance from opium smoking at Kuan-uen, a station five days from us. The ladies there enabled a girl of nineteen to break off opium smoking. It seems that when a baby the mother put the opium pipe to her lips to quiet her, and she took the craving as soon as she could crawl. She crawled after her mother's pipe, and became a confirmed smoker from the time she could walk.

Tsuen-lan's Life and Triumphant Death.

BY MRS. H. N. LACHLAN.

TSUEN-LAN was a bright, intelligent girl of fifteen when I first knew her. She lived with her parents, grandparent, and one brother, in a comfortable farm right away among the hills. The place was called "Tsao-peng," meaning "straw hut." Very likely some ancestor settled there and for a time his only home was of this kind, until he cultivated the land, and, finding he could make a comfortable living, proceeded to build a house of sun-dried mud bricks and stone instead. The whole family had once been vegetarians. Besides Tsuen-lan and her brother, there had been two other sisters, but they, being girls, were considered two too many, and were handed over while still babies to neighbours, who would bring them up, to become some day wives to their boys. In China every mother looks forward to supplying her sons with wives, and by taking over baby girls they get them for nothing, and can make them useful when they grow up; whereas it costs a good deal to procure a grown-up girl. Tsuen-lan, like other Chinese girls, had black hair, black eyes and small feet, of which last she was very proud, although they caused her much pain.

When the grandfather heard about the true God and Jesus the Saviour he very soon gave up vegetarianism, and the son, and also the grandmother followed his example. The idols and incense pot, etc., were removed from the guest hall, and the commandments and some texts hung in their place.

The old grandfather, not long after his conversion, was taken ill, and before long went to be with Jesus. Tsuen-lan's father, before his conversion, was an inveterate gambler, but he gave up gambling altogether, and was glad that his wife, son and daughter should go to worship on Sundays, by turns. The "Jesus Hall" was in the city, some five miles away—a long distance for Chinawomen to walk, with their small feet. Sometimes the grandmother, a dear old woman, would come on Sunday and stay till Monday morning, and the following Sunday Tsuen-lan and her mother would come. In this way they all learnt some hymns and texts. Sometimes Tsuen-lan would stay a few days at a time, and soon she learnt to read her New Testament.

She was fond of singing hymns, although very much out of tune all the time. So long as she knew the words, the tune gave her little concern. Many of the dear Chinese have no notion of singing, but they can "make a joyful noise unto the Lord," and He looks upon the heart. When Tsuen-lan was eighteen, she and her mother were

baptized, and some time after the brother was also received, so that the whole household were at length serving God instead of idols.

One day, on my visiting their home, after some conversation and prayer, the mother brought a little bell to me, and said, "This is what we used in our idol worship. I could not part with it before, and have kept it hidden all these years. Now I hand it over to you." You may be sure I was glad to see her bringing out the hidden sin and putting it away. Tsuen-lan was beginning to be too old, according to Chinese custom, to remain in her father's home. A Christian husband was sought for her, but it was not very easy to find one for her, as all the Christian men in the neighbourhood were already either married or engaged. There was but one who seemed a good match. He was a tailor, a good, earnest young man, but far from strong. Tsuen-lan and he really seemed to care for each other, but her parents would not give their consent on account of his health, as they feared he was consumptive. It was a great disappointment to them both, but they had to bear it, as Chinese children have no voice in such matters. After a time Tsuen-lan's parents began to look favourably upon a young man who lived in a village quite near to them. He was young, well-to-do, and had no mother living. This last fact was considered an advantage, as Tsuen-lan would have full liberty. By the arrangements made with regard to the marriage ceremony, she was to be exempted from worshipping ancestors, and to have the Christian form of service, the young man promising to go with her to worship during their wedded life, or at least to take her to the chapel and come back and fetch her home after worship should be ended every Sunday. We were very sorry to hear all this, but could not dissuade the parents, as we could not find a Christian man for her. Tsuen-lan herself was in hopes of winning her husband and father-in-law to worship God. She did not realize the difficulties of being the only witness for Jesus in a village lying in heathen darkness.

For some time after her marriage all went well, and we had hopes of the young man becoming a Christian. By-and-by the villagers were stirred up by Satan, and began to say things to him about deserting his ancestors and following foreigners and their religion, and he left off coming to worship, or bringing his wife, and began again to sell paper money, for the worship of the idols, in his shop, just to show that what they said was untrue. At the same time, of course, it helped his trade. Poor Tsuen-lan had now a bitter experience. She refused to sell paper money or do anything false, though her husband was very angry. The parents were very sorry and did all they could to comfort her, but she was very unhappy.

About a year after her marriage a little son came to comfort Tsuen-lan, and her husband was much kinder to her, and very fond of his son. He was such a beautiful child, and so good. Dear Tsuen-lan had all a mother's love for her child, and her husband once more promised to bring her to the city and let her remain to worship. So one Sunday she came, bringing baby with her, and oh! what a happy day it was to her! She enjoyed being once more in God's house, among His people, to sing His praises. We hoped this would be to her the beginning of many such happy Sundays, but the Lord ordained it otherwise.

She had for some years been rather delicate, and now it was plainly seen that consumption was making her its prey. For some months she lingered on, and it was during this time that she began to grow in grace daily. Her influence over her husband became more apparent as she grew weaker, and very often he came to worship on Sundays, at her request, and seemed impressed. She bore intense suffering with patient resignation, and was very anxious that her husband would become a follower of Jesus, so that he might meet her in heaven. During the last days of her illness she was so calm and happy, so full of joy that she was going to be with Jesus and see her little boy again, who had shortly before been gathered by the Good Shepherd to His fold in heaven.

One day she settled all the arrangements for her funeral, and then asked her mother to gather in all the neighbours, and particularly one woman with whom she had had some quarrel a few months before.

"For," she said, "mother, I want to ask her forgiveness, although she was most to blame, yet I knew better and ought to have been patient."

Her mother at first wanted Tsuen-lan not to trouble about the matter, but she would not rest till she had seen the woman. When the mother had gathered the neighbours into the small room, Tsuen-lan said to them, "I want to tell you all that I am dying, but I am not afraid. I am going to heaven to be with Jesus, where there is no more sorrow or suffering. I exhort you all to give up the idols and worship the true God, to repent and believe in Jesus, so that when you come to die it will not be a time of fear and dread, but a time of peace and happiness." Then, addressing the neighbour with whom she had quarreled, she said, "Elder sister, forgive me as I forgive you. I am going to Jesus and want first to be at peace with you." The woman was much affected, and said it was she who was to blame, but they would forget all the past. Again Tsuen-lan spoke to them all about Jesus, and sang "Jesus Loves Me," but she became too exhausted to continue, and the women had to go away.

After a time she rallied and said good-bye to her sister. She said, "You, like I did, will find it difficult to live in your family and be a Christian, but don't be afraid. Jesus will help you. On the morning of the day she died some neighbours came in, and she said to them, "See how a Christian can die; I am so happy, and she sang "There is a Happy Land." Then, pointing upwards, she said, "Jesus is coming, coming," and waving her arms, she called, "Come, Jesus, take me; I'm coming—Oh! so beautiful—Jesus" and she had gone into the presence of the King.

Two days afterwards we followed the coffin to the grave, and on a quiet hillside laid her to rest, in sure and certain hope of a glorious resurrection. On her coffin were inscribed the words, "Tsuen-lan, a Disciple of Jesus."

The Widow Weaver and Her Son.

(For the Young.)

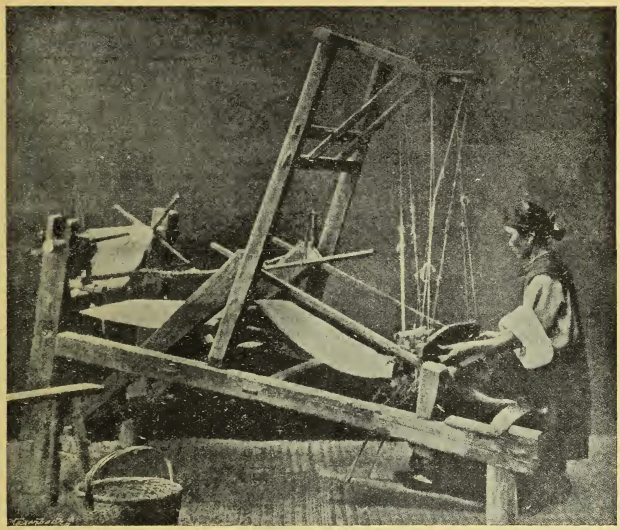
BY G. F. EASTON, OF HAN-CHONG.

OUR illustration shows a Chinese woman weaving calico. The loom is a very primitive one, such as has been in use without any "improvements" for thousands of years. The calico woven is about sixteen inches wide, coarse in texture, but strong and durable, and used for making both inner and outer garments. A weaver will weave a "piece" about twelve yards long in a day. Both men and women weave, and it is not uncommon to find in country homes that all the clothing worn has been grown, spun, woven, and made on the premises.

In one little church known to us in China there are several members who are weavers. The deacon is a master weaver, a good man, and he makes a point of bringing the weavers employed by him to the meetings, and some of them have been saved; one of them has left the loom, and now gives all his time to the preaching of the Gospel.

Let me tell the young folks a classical story of a woman weaver who lived about two thousand two hundred years ago. She was a widow, and maintained herself and only son by weaving, and very anxious she felt that this son should become industrious and learned, and that he should grow up a virtuous and good man. Their home was near a cemetery, and the little boy often watched the funeral ceremonies, and heard the wailing at the tombs, all of which he learnt to repeat with a good deal of ability. This his mother thought would not be good for him—he would grow up sad and melancholy; so she decided to move away from the neighbourhood of the cemetery. She did so; but on getting into the new quarters found that her immediate neighbour carried on the trade of a butcher, and that her son took interest in watching him slaughter animals. "This," she said, "will not do; my son will grow up cruel; I must move again."

This time she found the new home adjoined a school and Confucian temple; now, she thought, I may be at rest about the surrounding influences on my boy's life; he will see the officials coming to worship on the first and fifteenth of each month, when he will notice their politeness and dignity, and their graceful ceremonial movements, and will hear their courteous language, and thus my boy will grow up a gentleman.



A CHINESE WOMAN WEAVING.

The boy was sent to school, the mother doing all she could to encourage him to persevere in his studies. One day, however, he felt tired and indolent, left school during school hours, and came home. His mother was weaving as he entered the house, and looking surprised and grieved, without saying a word, seized a knife and cut her web right across. The boy was alarmed, and asked his mother the meaning of such a rash act. She replied: "The piece of calico I weave is made by patiently putting thread upon thread, inch upon inch, foot upon foot, till the whole becomes a complete piece. Your future is built up by putting moment to moment, hour to hour, day to day, month to month, but by your indolence you have spoiled the whole, just as I spoiled my piece of calico by cutting the web."

The boy was much affected, prayed his mother's pardon, and she never had to reprove him again. He diligently applied himself to study, and eventually became the great sage, Mencius, who is generally placed next to Confucius; but as a philosopher was in many respects superior to him.

"Thread upon thread!" What are you weaving, dear young friend? Do you always do the things that please God? and when completed will it be a life of self-gratification, or a life that shall bring glory to God and blessing to men?

The Gospel in Ho-nan.

LETTER FROM MRS. HOWARD TAYLOR.

THERE having been long-continued distress, through flood and then drought, in the districts around the newly-opened stations of T'ai-kang and Ch'en-cheo Fu, the work in these places has not been carried on without very real danger and trial, and though the distress is now, thank God, passing away, we still need to remember the dear workers and converts in very special prayer.

The encouragement has all along been very marked, and we are sure that the following extract from a private letter of Mrs. Howard Taylor's will be read with great interest and thanksgiving:

Cheo-kia-k'eo, Sept. 1st.

Last week, alone at Ch'en-cheo, I had such a wonderful joy! You know about the T'ai-kang B.A., Uang Lao-mien, who has taken his stand boldly for Christ, and helps regularly now in the preaching at the hall. When Mr. Taylor left for She-k'i-tien last week he sent to ask this Mr. Uang to come over and stay on a visit during his absence. He came gladly, but could only remain a few days, because his autumn crops were just being gathered in and needed his attention; he is a considerable landowner, and a man of high standing in T'ai-kang. Each day while he was with us I took the opportunity of reading with him for several hours, and found him a delightful teacher, and full of the keenest interest about the Truth. The impression grew upon me that he is one on whom the Lord has laid hold for His own work. Oh, how we have prayed for that man!

But the best of all was to hear him preach. Two services he took, and each time my heart was so full of joy that the tears would flow,

and I could do nothing but praise God. Wonderful! That babe in Christ—not yet five months old—preaching to quite a goodly company of young believers, all ingathered during the last year or so, in that heathen city never before reached with the Gospel; and preaching with so much earnestness and power! As I sat there alone, listening and watching it all, the only foreigner within a day's journey, what a small cost seemed all the loneliness and toil, the patience and the pain, for such results, pregnant with blessing!

Will you pray specially for this man, and for one or two others whose names I will give you, who seem most promising as future fellow-labourers in the Gospel? We have from the first asked for soul-winners amongst our little flock, and the Lord is indeed giving them.

We have had two days of pouring rain since I began this letter—(Sept. 1st)—such blessed rain! God has been so good to us in the matter of the autumn crops. At T'ai-kang there are "ten-tenths" (perfect) crops, and at Ch'en-cheo and here they are also good.

September 8th.

I am again at Ch'en-cheo Fu, having returned for the Sunday services. Mr. Taylor is still away; he has been gone a fortnight to-morrow. Mr. Ford is detained at Cheo-kia-k'eo, in consequence of Mr. Gracie's having left for the coast; so that I am along again with my dear household. A busy fair is going on, and the city is crowded with people. Yesterday we had such a good day; the little hall was crowded (with Christians!) and Mr. Li, from Cheo-kia-k'eo, preached beautifully.

Ho-nan, September, 1896.

Please pray for the following, that they may be made increasingly soul-winners in the churches at Ch'en-cheo and T'ai-kang:—

1. Uang Shao-t'ang. Evangelist at T'ai-kang. A most earnest man, about fifty years of age. The only one in our employ on the list; and he, at his own request, only receives just enough to cover his expenses.
2. Tseng Lao-lien. A Siu-ts'ai (B.A.) and a perfect gentleman. Has borne much persecution for Christ's sake. About thirty-five years of age.
3. Uang Lao-mien. A Siu-ts'ai (B.A.), friend of the above. A man of much natural power. Preaching regularly now in turn with the two above. About forty years of age.
4. Huang Shuang-t'ing. A Siu-ts'ai (B.A.), and possessed of wealth, position, and much influence. About fifty years of age.
5. Cheo Lao-tao. A country doctor, forty to fifty years of age. A fine, earnest man. Lives about thirty li from T'ai-kang; comes in regularly to the services, always providing his own expenses, and bringing with him six or eight others, members of a band of twenty or more who have become enquirers in his neighbourhood. He has meetings in his house every evening.
6. Ch'en Pao-kueh. A young farmer near Ch'en-cheo, delivered from most degrading devil-possession, and now a very bright Christian and an earnest preacher. About thirty years of age.
7. In Si-t'ang. One of the Ch'en-cheo church; an able young fellow, very bright and earnest. About thirty years of age.
8. Kin Lao-reng. A dear old barber, looked up to throughout all the neighbourhood as a doer of good deeds. Now about sixty years of age. Just the man for an opium refuge. He is also a doctor, and all his life has given away medicines and seen the sick freely.

All, except the first, brought to the Lord since the spring of 1895.

Among the Miao-tsi.

A LETTER has been received from Mrs. Webb, dated August 12th, from P'ang-hai, an important Miao village, five stages, or some 350 li, south-east of Kuei-iang. She says:

"We are now, by the grace of God, in the Miao country, right among the people. The Lord Almighty opened a door, and enabled us to come in just at a time when clouds seemed to be gathering. At the first two cities, after we left Kuei-iang, there was no trouble in getting a place to stay; the people seemed pleased to have us. In the last two cities before arriving here we had difficulty in getting an inn. At the last place I sat for four hours in a tea shop while Mr. Webb sold books on the street. The owner of the shop was quite angry because we were there. About five in the afternoon one family took us in, and, although we were most uncomfortable, we stayed four days; I slept in the grandmother's room. Meanwhile, Mr. P'an went out to find some place for us. We now rent two rooms from a Miao man, named Iang, one downstairs, and a small one (five feet by ten feet) upstairs, and think we are very fortunate. This village is a good centre for work. There is a small Chinese village just over the river. This river can be used to reach many of the villages, and forms pleasant travelling. The Miao here are most friendly, and come around us freely, and we have every facility for learning their language. Some of the men speak Chinese. There is a festival to be held here in about three weeks, when several thousand will come together. The people are anxious for me to wear their dress: as soon as the weather gets a little cooler I intend to put it on. The Miao are not so inquisitive as the Chinese, and do not crowd around in the same way; they come and look and pass on. I like them very much; one feels more at ease with them than with the Chinese. Pray much for us, that we may remain here, and, in God's time, get a dwelling among them, and that other workers may be sent, but, above all, that God will open the hearts of this people."

"Handfuls of Purpose."

BY THE LATE MRS. JOYCE.

THE past eight months have been eight of the happiest spent among the Chinese women. Numbers have been to hear the Gospel—many of them for the first time—and God has been searching out from among the many a few faithful ones who are really anxious to turn "to God from idols to serve the living and true God." One woman, aged fifty, and a young girl of sixteen years, were baptized last April.

Twelve men have been added to the church this year, and others are waiting for baptism. Had I only time to give some particulars about each one, you would then understand the joy that fills our hearts as we trustingly put our hands to the plough. We have no greater joy than to know that these people are learning the truth, and that Christ has loosed them from their sins and freed them from the fear and superstition of the devil, which so prevail in our midst. Precious thought! "Our God is a consuming fire," and, "as the mountains are round about Jerusalem, so the Lord is round about His people." He alone can keep them from evil.

The Chinese reap two harvests in a year. The spring harvest came in June, and we had a "Harvest Thanksgiving Service" after the crops had been gathered in, and it was a blessed day. Special prayer for rain was offered in the morning, which God graciously answered, for we had abundance of rain that same evening. The few decorations consisted of green boughs, sheaves of corn, and a collection of fruit and flowers. These, with the pretty scrolls about the walls, helped to increase the pleasure of the gathering. There was a good attendance, and a collection was received to help forward the work.

Dealing with souls in China is so very different from the home custom. Instead of some private sitting-room or quiet vestry, you would find us in various places—as sitting on a bank by the river-side; seated upon a form in a court-yard; or a bare bedstead under some shady tree; or on stone steps leading to a house.

Opportunities in abundance occur for telling out this Gospel of peace and love. Apart from our usual meetings and guest-hall conversations, we gather up many of the "handfuls of purpose" (Ruth ii. 16) which are placed in the way by the unseen hand of God. The little surprises of joys and sorrows, and even things which we would call hindrances, are His "handfuls of purpose."

Recent Items of News from China.

MR. JOHN BROCK is in temporary charge of the Training Home at An-k'ing. Special prayer is requested that he may be helped in his most important work, and that the Lord will also guide as to permanent arrangements at this station.

We are thankful for tidings of Mrs. Hudson Broomhall's improved health after her recent severe illness. Mr. Broomhall is still far from being as vigorous as we could desire.

The Roman Catholics are strong at Lan-cheo. They are doing their utmost, as they do elsewhere, to win over members of the church. The Lord will keep His saved ones, but we may help them by our prayers.

Miss S. Garland finds the openings round Ts'in-cheo for itinerating are more than can be overtaken. In some places the people are very friendly and, in many instances, quite anxious to hear the truth.

There is no little prosperity attending the labours of God's servants at P'ing-iao, Shan-si, just now. Mr. A. R. Saunders tells of a conference attended by one hundred and thirty Christians. During the days of the conference fifteen converts were baptized, sixty-five natives (thirty-two men and thirty-three women) were recognized as enquirers, and at its close a sum of about $19.00 was contributed by the Christians for local church work.

Miss K. B. Stayner writes, from Uen-cheo, of a week's work with Mrs. Menzies in the country districts. They were encouraged by their reception at the twelve or thirteen villages visited, many of them being places where the Gospel had never before been preached.

Miss Grace Irvin writes from Iang-k'eo: "Miss Blakely and I are enjoying much blessing from the Lord in the work here, and have the joy of teaching some twenty-eight enquirers. The church members, on the whole, are pretty bright."

There are now forty children, between the ages of six and nine years, in the Preparatory School for the children of Missionaries of the China Inland Mission, at Che-foo. May we not ask for prayer, that each one of these children may be converted to God while still young?

We learn that Miss Mary Pierson and Miss Thompson have been ill, but are now better. We hear also that Dr. Anderson is sick, pneumonia having developed after a severe attack of typhoid fever.

Editorial Notes.

THE PHOTO of the last Missionary party of seven young men, which was to be taken at Tacoma, has not reached us, and we are unable to present the picture in this number. We give, on page 21, the faces of the friends who made up two previous parties—the Misses King and Davis, who left us in August of last year, and the Messrs. Keller and Bevis, who left us in January of the present year.

Dr. Keller and Mr. Bevis, before they were allowed to sail, had reason to thank God that their ways were committed to Him. The journey to the coast was taken without delay; but, when they reached Tacoma, they found that the steamer with which they were hoping to connect had not been heard from. Eventually it arrived in port with disabled machinery, and, before it was able to put to sea again, some fifteen days had passed away. All of this, however, proved to be the Lord's appointment, for many opportunities of service were opened before our brethren, and great blessing resulted from the testimony they were thus able to bear. Meetings were arranged in the Churches and also in neighbouring Collegiate institutions. Dr. Keller spoke several times upon the Student Volunteer Movement, before the students of the Universities, and both he and Mr. Bevis delivered also, missionary addresses. We have already had one offer of service as a direct result of these meetings, and we hear that a large number of students gave themselves unreservedly to the Lord for service abroad, if the Lord should so permit and lead. How good it is to walk with God, and to have our times in His hands.

The party of men, composed of Messrs. Ramsay, Moodie, Williams, Quirmbach, Marty, Gray and Smith, were permitted to carry out the arrangements of travel which had been made for them, and to reach Tacoma in time to connect with the steamer "Victoria," sailing upon the 5th. Meetings were held at Chicago and St. Paul *en route*, and also at Tacoma the day before sailing. We rejoice to know that much blessing rested upon the testimonies given at these several places; a number of lives were brought to the point of full surrender to Christ, and some souls were brought to the Lord for the first time. Among these last were the sister-in-law and brother of one of the party.

A letter from a Christian officer of the steamship "Tacoma," upon which our missionary party of eight ladies travelled some time ago, writes us of the great blessing that the friends were to him and to others upon the voyage. The letter was penned just after the party had left the vessel at Woo-sung, fourteen miles below Shanghai. We give from it the following extract: "The big launch has just steamed away from alongside, bearing with it its precious burden for Shanghai. As she moved off, the steam winch was purposely stopped to allow the strain of music to sound through the "Tacoma's" shrouds, coming direct from hearts filled with love to God, while the people on the ship joined the Missionaries in singing, 'There's a land that is fairer than day.' If all the rest of the candidates for the China Inland Mission work are like these, by all means send them along, for the Master wants such in China." We are thankful to have this testimony from an outside source to the good-living and faithful witnessing of our beloved Missionaries, especially as the same officer tells us that both resulted in the salvation of some souls on the ship, for whom prayer had been offered for long.

It has been with much joy that we have heard of the safe arrival of Mr. and Mrs. E. E. Giffen at San Francisco, Cal., and of Mrs. Giffen's improvement in health. Mr. Giffen writes that his wife stood the voyage better than he expected, and that the more healthful climate of California had already proved effective in renewing strength. The Doctor, however, reports her seriously sick, and we trust that friends will still remember her in prayer. Mr. and Mrs. Giffen may be addressed at Fowler, Cal., where they will be staying for some time.

We have news from England that, on account of newly-awakened interest in Germany in China and in the China Inland Mission, Mr. Taylor and Mr. Sloan purpose visiting that country to hold missionary meetings. We bespeak for our beloved brethren the prayers of our friends, and particularly for Mr. Taylor, that he may be strengthened for this end and other service, as, of late, he has not been well.

Rev. Robert Wallace, of Belleville, a member of our Council, and Mrs. Wallace, are taking a long and interesting tour in the East. Leaving Toronto in July last, they journeyed to Japan and travelled there for a short time, visiting a number of the inland cities. Later, they went on to China, where they attended China Inland Mission conferences at two of our stations on the Yang-tsi River. They then went to North China, proceeding as far as Che-foo, Tien-tsin and Pekin. Afterwards, they returned to Shanghai, and from thence went south to Hong-kong. From this point our friends took ship for Australia, where they arrived early in December. From thence, they purposed to go to New Zealand, and after this to return home by the C.P.R. route, *via* Vancouver. Mr. Wallace writes that the whole journey has been full of mercies, and deeply interesting, but that the sight of heathendom has been heart-rending. We hear from others that Mr. and Mrs. Wallace have been a great blessing to our Missionaries in China. We trust the Lord will bring them to us again in safety, and that He will greatly use their testimony in behalf of the heathen when they shall tell in the home Churches what they have seen abroad. It is our hope to have our friends with us at our next Annual Meeting.

Tidings from China have reached us this past month, telling of a considerable number of Missionaries who are sick. The news awakens praise as well as prayer. We are reminded by it of the many preceding months when no such news has come to us, and of the fact that lies behind this circumstance, of the usual good health of our Missionaries. When it is remembered that there are now nearly seven hundred workers connected with the Mission in China, that the conditions of climate and of living are generally unfavourable to the development of health and strength, that infectious and contagious diseases are on every hand, and that the workers are frequently hurdened, spiritually and physically, with the pressure of the daily task of endeavouring to reach the millions about them, it is a marvel, only short of a miracle, that health and strength are sustained as they are. If it were not for the fact that our Missionaries live under *God's* shadow among the heathen, we should have such tidings as have come to us this month every month of the year. We give God thanks that it is otherwise, and look to Him to continue His protection over those who, in every way, are so dependent upon Him.

God's care over us as a Mission has been constant and far-reaching. Besides the fact that the usual health of the Missionaries on the field is good, we have the added significant fact, in spite of perils by rapids and floods of water, by journeyings through plains and over mountains, by attacks from robbers, pirates and rioters, and through other means, that not one of our Missionaries in China, during the thirty-one years of the Mission's existence, has lost his life by violent death. When we add to this statement that which may also be made, that not one out-going or home-coming Missionary, in all the hundreds of passages which have been taken to and from China, has lost his life by accident *en route*, or by shipwreck, we have a testimony to the gracious care of God, that forms a history in itself. If the Lord should allow this record to be broken, and call some to pass through unexpected and violent death, we would not conclude that His love was diminished or His power was less effective; but whiles the record remains, we have abundant cause to recognize our Father's goodness to us in all these things, and to fervently thank Him for it.

We had the pleasure recently of having in the Home for a few days, the Rev. T. C. Horton, of St. Paul, Minnesota. This brother has been of great service to our Missionaries. As parties have passed through St. Paul on their way to the coast, he has provided entertainment for them, arranged their meetings, and helped them in many other ways, and we were glad to thank him in person for all he had done for us and for those who had gone out from us. Mr. Horton was formerly assistant Pastor in Bethany Church, Philadelphia, in connection with Dr. A. T. Pierson, and has now an interesting interdenominational work in St. Paul.

It is truly remarkable the way ministering friends have been raised up to our Missionaries at different stopping places between here and China. What Mr. Horton is to us at St. Paul, Mr. Torrey, of the Bible Institute, and his fellow-labourers, are to us at Chicago. The Rev. W. T. Austin, of the Seamen's Mission at Yokohama, Japan, is another friend who is ever ready to serve us for the Lord's sake; and Mrs. Ballard, at Kobe, Japan, has always a warm welcome to give our travellers. A few days ago a letter came from a new friend, at Tacoma, Washington, and he kindly offers to have our parties met on their arrival at Tacoma, and to arrange for their entertainment and for their holding meetings in the various Churches while they remain in that city. We cannot he too grateful to God for all these friends, and for their kind and generous ministry to us; their service in our behalf gives us great encouragement, and is one of the many constantly occurring tokens we have of our Father's loving provisions for us in connection with our work for China.

The Council of the South American Evangelical Mission met in prolonged sessions for two days in the Mission Home during the past week. Besides the regular members of the Council, there were present, Mr. Horton, of St. Paul, and Mr. Crichton, of Venezuela. Deeply interesting and important matters were up for consideration, looking toward the perfecting and a further development of the work. The Lord's presence was manifestly felt in the Council meetings, and our friends feel encouraged to believe that new and large blessings are before them, on account of what was then brought before the Lord in discussion and in prayer.

The Committee of Arrangements which had in charge the "Keswick Meetings" held in Toronto some four years ago, has been considering of late the advisability of holding another series of meetings of a similar nature. This Committee met at the Mission Home on Saturday evening, the 13th, and at that time decided to formally request the Keswick Committee in England to send us three deputation-workers to speak here some time next autumn. The names of the brethren who were with us before, the Revs. Brooke, Macgregor and Inwood, as well as those of Prebendary Webb-Peploe and the Rev. F. B. Meyer, have been mentioned in connection with this deputation. If the English Committee is able to accede to the request made, which is probable, meetings will be arranged for in a number of Canadian cities, from several of which there have been received already earnest requests to this end. We shall be glad if all interested friends will remember this matter in much prayer, not only that God's guidance may be obtained in reference to the holding of the meetings, but also that a deep spiritual blessing may he realized, if the meetings are held, and that this may result in a large extension of missionary interest and service.

The Prayer Union.

If any members of the Prayer Union have failed to receive their new cards for the year 1897, will they kindly send us word to that effect by a post card, and we shall he glad to forward them promptly to their addresses.

The beginning of the year is a very suitable time for the members to invite their praying friends to join the Union. Many have testified to the blessing that has come into their lives through being thus led to remember definitely the Lord's work and workers. Might we not do more than we have done to lead others into the same place of blessing?

We should be glad to hear from any circle of members who are enabled to meet regularly for united prayer for the objects of the Union.

China's Millions.

We would again remind our friends that all yearly subscriptions expired in December last and began in January, and that the annual subscription price for the paper is 50 cents for one copy, and $1.00 for three copies when sent to one address. In renewing, please give the title which we should use in the address, whether Rev., Mr., Mrs., Miss, etc., and state clearly not only the name of the city or town, but also that of the Province or State.

We have been going over our "China's Millions'" list, and have taken off the names of all persons where we have had no evidence for several years that they desire the paper continued. If anyone finds that a mistake has been made in this, and that any name has been erased from the list which should have been left on, we will much appreciate being informed of the fact. Persons who have been receiving a free copy, and who desire it continued but are not able to pay for it, are invited to write to us, when, if possible, we will restore the person's name and address to the list for the present year.

We have been greatly gratified at the ready response of our subscribers to our notices which have appeared in the last two numbers regarding their renewals. Many friends have written us, sending in their subscriptions for the present year, and not a few have included enough money to pay for copies of the paper which they had received free in previous years. To all these, and to the friends who have written us of the blessing God has made the paper to be to them and to others, we offer our sincere thanks. We ask these friends and others to pray for us in the editing of this paper, and also for its circulation, that the Spirit of God may deign to use it in greatly awakening interest in China.

Freight Shipment.

Judging from recent correspondence, it seems probable that we will soon have a freight shipment ready to be forwarded from St. Paul to China. Any friends in the States who have boxes which they may desire to unite with this shipment, are requested to notify us at once, and to obtain instructions for packing, etc. All such boxes should be sent, when ready, to the Rev. T. C. Horton, 416 E. 10th St., St. Paul, Minn., together with the freight or express invoices. At the same time *we* should be notified of the shipment, and be given the number of the boxes and a list of their contents, with the values in detail. This last is necessary to enable our Business Agent in China to pass the boxes through the Chinese Customs. Any friends in Canada who may wish to forward packages to China should write to us before shipping. Such boxes would not be sent to St. Paul, but to Toronto.

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CHINA'S MILLIONS

"The Promise of the Father."

BY H. W. FROST.

"For the promise is unto you, and to your children, and to all that are afar off."—Acts 2: 39.

WHEN the Lord Jesus began His ministry on earth He foresaw that it involved what would be considered by the world as loss and ruin; the way to the throne of His glory would be the "way of sorrows," and before He could obtain exaltation and satisfaction there would be the mystery of travail and suffering. In a short space from Bethlehem's manger was to stand Calvary's cross. With His service apparently unfinished; with only a handful of disciples to attest the fact that He had been Emmanuel on earth, His life was soon to go out amidst the jeers and the jests of men. The world would make merry over His death, and would sum up His life-work in the bitter taunt: "He saved others, Himself He cannot save."

From the beginning also, the Lord knew that as surely as the world at large would believe His mission a failure, so surely would His own loved disciples misunderstand both His death and His ascension. The promise of victory in their personal lives would thus seem false and futile; the command to evangelize the world, in view of His absence and their powerlessness, would seem impossible of fulfilment; and the glory which they had hoped and waited for would appear, in His departure, to have vanished away. As Jesus looked forward to His parting from His disciples at Mount Olivet the sad picture was ever before Him of a little band of followers, with upturned, wistful faces, and disappointed and almost broken hearts.

Another than our Lord would have been altogether discouraged by such prospects as these. And even Jesus, from the human standpoint, needed strengthening to enable Him to pass through what all these things involved. But such a strengthening was His. Without faltering He pursued His appointed way. From the first, in a sense, He set His face steadfastly to go to Jerusalem. And at last, He endured the cross, despising the shame, and sat down on the right hand of God.

A number of scriptural reasons might be given to explain the strength which the Lord had thus within Himself, and which became the efficient cause of the long and constant victory He obtained. One of these was the "joy" which was set before Him, which was the glory that was yet to be His when the redeemed Church should be with Him and like Him forever. But that which we would mention now, as a constant cause of strength, was a "promise" which God His Father Had made to Him in the eternal past. Far back in the ages God had told His Son that He should have the right, when His earthly service was finished, of giving His followers on earth no less a gift than God the Holy Ghost. This blessed secret the Lord had brought to earth with Him. It was hidden in His heart when He lay a babe in Bethlehem's manger. It remained with Him to the end of His earthly service. And we do not doubt that it was to Him always the strength and consolation of His life. Beyond the cross and tomb, beyond the hour of parting and the days of separation, He saw Pentecost. That day, He knew, would justify Him and all His ways before His disciples, and, ultimately, before the world. For this reason He had declared that it was necessary for Him to die, and that it was expedient for them that He should go away. And because He believed His Father that it should be even as He had promised, He endured and suffered all, and finally left His disciples alone, ascending up on high to take His seat at His Father's side.

It was some little time after Jesus began His ministry on earth before He spoke of the secret which was in His heart. Even then, for a time, His words were indirect rather than direct. Afterwards He spoke more openly, and toward the close of His life talked much of the priceless gift He was about to make to His disciples. To the end, however, He reserved His talk about the Spirit for the private places, such as an upper room, and almost always directed it to the disciples alone. He seemed, thus, to wish to convey the thought that He was imparting to them something indescribably precious, and putting them in trust with something infinitely solemn and sacred. This becomes particularly clear when we remember that He never spoke of the fact that the gift of the Spirit was to be the fulfilment of His Father's eternal "promise" until He was in resurrection form. Then, for the first time, when giving His last loving messages, He told them of that promise to Him and to them: "Behold, I send the promise of my Father upon you"; and again, "The promise of the Father, which ye have heard of me."

It is not necessary to dwell upon the process of the fulfilment of the promise thus made to the disciples. Just as Christ presented Himself at His baptism for the anointing and filling of the Holy Spirit, so did the disciples when the ten waiting days were over; and just as the Spirit-dove winged its flight downward to its true ark at the Jordan, so did the Spirit-tongues of fire descend and rest upon those chosen witnesses at Jerusalem. But it will be well for us to ponder much, now and afterwards, upon the marvellous changes wrought in and through the dis-

ciples by this mighty gift. At once what the Lord foresaw was realized. Those men and women of impotent life were suddenly imbued with infinite power. That Church on earth, which had been so feeble and discouraged, marched forward with a song of victory, and became "terrible as an army with banners." There was nothing now that the disciples could not and would not do. To witness of Jesus and His resurrection became their chiefest pleasure, and when they were beaten for it they rejoiced that they were counted worthy to suffer shame for His name. From that time on they went as willingly to the prison and the stake as a weary labourer goes at night to his cottage home. In almost a single generation those humble and yet Spirit-filled followers of Christ turned the world upside down. Through their preaching the Gospel went by leaps and bounds outward into heathendom, until stately faiths trembled and fell, and even godless nations craved the right to wear the name of Christ and be known as "Christian."

As we think of those glorious days of old we cannot help crying, Oh, that the Church had never ceased to rely upon God the Holy Ghost! What a different tale of succeeding generations might then be told. But, alas! she did. Outside of a chosen few the disciples forgot Him in their successes and prosperity, and said, "I am rich and increased with goods and have need of nothing." Whatever was still done by God was don by those who were filled with the Holy Spirit; but the Church at large limited the Holy One of Israel, and while she rested satisfied, the whole vast world outside, generation after generation, went down into Christless, hopeless graves. And so it is to-day. A few faithful ones have gone outward, Spirit-led and Spirit-empowered; and this Gideon's band has repeated something of the miracles of old. Yet the Church as a whole leaves the peoples of the earth unreached and uncared for, and sits at ease as if there were an eternity in which to obey the Master's command and evangelize the world.

We believe that we are solemnly near the end of our service for mankind, so far as this age is concerned, and in face of such a fact it behooves us to ask what we have done and are doing with God's great gift of the Holy Ghost. Are any of us allowing this precious legacy of power to be unaccepted and unused? If so—let us solemnly realize it—we are doing what in us lies to rob our Christ of that comfort which He had on earth and may yet have in heaven, and to rob the present world of the only manifestation of the Redeemer-God that it may ever see. As Christ looked forward during His earthly life to our day He saw that Pentecost would prepare for us an equipment which might make us "more than conquerors," and His life was strengthened and consoled thereby. But is His heart satisfied as He now looks downward upon us from the glory? Does He see us Spirit-empowered that He may abundantly use us in behalf of a perishing world? Or does he behold us, much as He beheld that little band of followers in the hour of His departing from them, discouraged and cast down, with no might or power?

There can be no doubt that we need a revival that will begin with the house of God. We need a reformation that will transform our lives and our service. We need a revolution that will overturn all self-made plans and methods. We need the great, free, infinitely powerful Holy Spirit to take possession of us individually and collectively, and perform His glorious works through us as He did through men in the earlier days.

Let us then go back to Olivet and learn our powerlessness without Christ, and to Pentecost and learn our infinite powerfulness with God the Holy Ghost. And while we stand in the streets of Jerusalem, after beholding the miracle of descending tongues of fire, let us hear Peter crying to us, even to us: "The promise is unto you, and to your children, and to all that are afar off," and there, with humble, thankful hearts, accept at once and for all time the blessed inheritance which God our Father has prepared for us. Then these last days will become as the former days, and the Acts of the Apostles will be continued and completed as it read of old. May God grant it for us all, to the hastening of the day when Christ may see of the travail of His soul and be satisfied, and when all the world may know that He alone is King of kings and Lord of lords.

How the Good Shepherd Feeds His Sheep.

BY MR. C. R. BARNETT, T'AI-HO, AN-HUEI PROVINCE.

ON returning to the Gospel Hall to-day, after visiting some of my patients, I found that U Hsiong had been successful in inducing an old teacher (seventy-five years of age), named Hsu Sien-seng to come to T'ai-ho to learn more of the doctrine. How glad I was to see the grey-haired old man you will better understand as I now tell his story. Hsu Sien-seng lives about twenty English miles from here, and keeps a drug store. For thirty long years he has been a scrupulous vegetarian, eating neither fish, flesh, nor fowl, reckoning thus to pile up sufficient merit to help him get to the better world. Year in and year out he had chanted his prayers, thus adding to his wonderful heap. The amount of incense he had burnt, and the prayers he had said, are more than I can narrate. About four years ago this old man came into possession of a New Testament. One of his friends having come across a colporteur, or book stall, somewhere, had, attracted by the quality and cheapness of the book, purchased it. Being unable to understand it, and not sufficiently in earnest to search for the truth, he gave it to his friend, Hsu Sien-seng. As soon as the latter came into possession of the book, he knew that it was good, and told all his friends in the village so, and day after day went on reading it, though he had not yet fully grasped its truth, and so was just as devout as ever in his vegetarianism.

About three or four months ago, U Hsiong (himself a vegetarian, converted some six years since), was itinerating from place to place, and in due course came to this village, where he heard of the old man and his book, reading day by day as he sat in his little drug store. He soon found the old man, who, delighted to find someone who understood his book, invited him to come back to tea. The Christian, not wanting to eat another man's food, and knowing comparatively nothing of the old man's longing, first went along to the other end of the village and had his meal, and then returned. Very soon, indeed, he found he had come across one of the Lord's hidden ones. They talked far on into the night, much to their mutual joy, and, like the Ethiopian eunuch, the old man was ready to exclaim, "Here is water; what doth hinder me being baptized?" After some more conversation, the Christian left the following day, advising the old man to visit one of the towns where there was a Gospel Hall, and where they would be very willing to give him the much-desired rite of baptism. During the course of their conversation the old man told the Christian that he knew he was coming several days before he arrived. On being pressed for a reason he told him that three days ago a man came to his place and wanted three particular pills, like some previously bought. The old man had only one, but he also had two others, in appearance greatly like those wanted. He could easily have deceived his customer, but honesty gained the victory, and, much to his own surprise and that of his customer, he told him that only one of the three produced was the same as he wanted. On account of his honesty the old man did not sell his pills; but, said

he, I knew something was going to happen. I leave you to draw your own conclusion as to the honesty of this people. Some little time after, when the Christian, U Hsiong, had returned to his station, he spoke with great glee of this man as a convert of Jesus Christ, and told us to be ready to welcome him at any time he might make his appearance.

A few weeks passed and he did not come, so we decided to send an evangelist along to see him. The evangelist set out, only to find on arrival that the old man had started that same morning by a different road to come in on a visit to us. Next day the evangelist returned, and very soon after the old man made his appearance, having spent a night on his road at a friend's house. He had never seen a foreigner before, but, after a few words of conversation, it was very easy to see the traces of the working of God's Spirit in him. It would be too long to tell you of all the things about him : how he brought his paper idols, and when I was telling him of the necessity of breaking his vegetarian vow as an evidence that he was no longer trusting in the merit to be attained by such a process, he nearly burst out crying. You yourself must try and imagine the hold this habit of thirty years' standing would have upon him, and then you will be better able to appreciate his difficulty. To show you how he had read his Bible, when I told him that he must break this vow, he said, "Does not the Bible say, 'He that eateth not to the Lord, he eateth not,'" and so referred to the 14th chapter of Romans. He remained here some little time, reading different books and receiving the best instruction we could give him, then he returned to his home again.

A fortnight later he came in again of his own accord, walking the whole distance. Now again he has arrived, and to-morrow he is (D.V.) to be baptized. Can you imagine my joy as I listened, on the afternoon of his arrival, to the Christian vegetarian telling me that now the old man was quite willing to break his vow as a proof of his unlimited trust in the all-sufficient merit of Jesus Christ? But while we were having our tea in our dining-room, what was going on in the native apartments? We had arranged for the old man to break his vow on the morrow in our presence, and for this object he was to dine with our two elders and the Christian vegetarian, U Hsiong. But when they were having their meal that evening he broke his vow of his own free will, without a word from us. Praise God, because not only does He break the "power of cancelled sin," but he has broken the power of the devil, too, and gives strength to those who trust Him to throw off habits of even thirty years' duration or more. Hallelujah! You may be quite sure that at family prayers that evening we did not forget to give thanks to Him who hath done it. But still our thanks are not enough, and would ask you also to magnify the Lord with me, and let us exalt His name together. The following day we invited him to dine with us, when he again broke his vow. By breaking this vow, in the eyes of all his friends, he casts away the accumulated merits of the past thirty years. After a very happy meal we had some prayer and singing, and read the third chapter of Philippians, fitting Paul's testimony into this old man's life, and thus urging him to go forward in the Christian life.

P.S.—July 14th. Since writing the above, we have had the joy of giving the old man the rite of baptism. The ordinance was performed last Sunday, 12th July, by our Bro. Clinton, who has just returned from a six weeks' trip of over 400 miles. This is the first convert we have baptized since Mr. and Mrs. Ewing left us, nearly twelve months ago, on furlough; for, though we have several applicants, we do not feel justified in giving them baptism just at present.

Far-off Yin-nan.

BY MISS AGATHA SIMPSON, OF HSIA KUAN.

THE Lord has been wonderfully opening up the way for work amongst the people here, and keeping me very busy. At the outset I did not intend to do any medical work, but it cannot be neglected, for numbers are coming to me for medicine, and in all simple cases not beyond my power, I feel that help must be rendered. Last week, during five days alone, I gave medicine to nearly a hundred people; and the Lord is causing this to create a very friendly feeling. Some of the cases brought to me are, indeed, pitiful—terrible sores and other diseases, aggravated by dirt and bad treatment—and many, for whom nothing can be done, have to be turned away. Still, there is much one can accomplish, and it is remarkable what cleanliness and simple treatment effect in some instances.

A little child, only just over a year old, was brought to me, its whole body covered with terrible sores, some over an inch in length, and nearly an inch deep. During the months this had been going on the native treatment had only made matters worse. The mother of the child—the only survivor of a family of nine—protested that it had in some way been bewitched. As the result of washing and binding up the wounds twice a day for a fortnight, they are almost well. The parents were really grateful; and the neighbours who heard about the matter think it wonderful. One of the consequences is that I am supposed to be able to cure every kind of "ill that flesh is heir to,"

HSIA KUAN, YIN-NAN

even to healing those who have been blind for years. Two women solicited from me medicine for a woman "who," they said, "died last night and came back to life this morning." Another woman asked for medicine which would "take away men's capacity for quarrelling."

Many visitors, and many invitations to the houses around come, and I cannot take advantage of half the opportunities for work.

While visiting at one house where a little baby had been successfully treated I was invited to lunch, and about twenty women gathered to listen as I told them of Jesus. Thus the Lord blesses the giving of medicine, and makes it the means of entrance into many a home, while numbers of those who come to the house for it hear something of "the old, old story of Jesus and His love."

My acquaintance with medical treatment is but slight, and I often wish to know more; but prayer is a big part of all my "doses," and the Lord does the healing.

Will you not ask Him to very soon send me a companion; for, besides being a help and comfort to myself, there is so much work which could be done, and which, alone, I am utterly unable to overtake. I have not even a native Christian woman, and this makes the work much more difficult. My present woman has never been with any Christians before, and, when she came to me, knew absolutely nothing of the Gospel. I am trying to teach her, as she is able to take it in, and pray that the Lord will "open her heart."

Our house is small—just a little shop, right on the street—with one room upstairs and one down. There is no doubt about one's being quite amongst the people, for the partitions are so thin that I can hear everything said by my neighbours on both sides!

I go into Ta-li Fu every week, riding in on Saturday evening and returning on Monday morning, and so am able to still keep in touch with the work there. A native named Chao-ing has been in the house breaking off opium, and we have every reason to believe he has "turned to the Lord." He seemed true and earnest, and at once commenced to sever his connection with a large idolatrous festival. He lives in a village on the opposite side of the Ta-li lake.

The difficulties here are many, and, as far as I know, there is not a single person even interested in the Gospel message. The women do not see why the strange story told by a "foreigner" should concern them; and, though interested in me, do not care for my message. But our God is the "God that doeth wonders"; shall we not ask Him that we may see some of His mighty works here?

Some of China's Converts.

BY MRS. D. E. HOSTE, OF HONG-TONG.

THE summer just past has been an exceptionally hot one, and I hear that several native children have died in the city from the heat. Even at Kih-ching, where we stayed, though so much cooler than the plain, many children became ill, and quite a number of applicants came asking medicine for dysentery. . . . It has proved a happy summer; Miss Nathan, Miss Corderoy, and my brother were at Kih-ching for part of the time, and we had a helpful visit of a few days from Mr. Lutley.

The little group of Christian women gave us a glad welcome and we held some quiet, happy, little meetings with them; when we knew that God was with us. All felt it to be a privilege to make the acquaintance of old Mrs. Si, a dear child of God. She told us how, years ago, when Miss Kerr was in Kih-ching, she went to the Women's Refuge and asked that she might live there always, as she had quarrelled with her sons, and did not wish to return to her home. Counselled to go back and live at peace with her sons, she did so, and declares that she has been a believer since that day. Miss Kerr left Kih-ching three days afterwards. Mrs. Si and the women in the Refuge became great friends, going up to the hills together for quiet prayer, and, when anything was "unpeaceful," fasting and praying alone. Since Mrs. K'an died, Mrs. Si says, she has had no one "of the same heart" with her, so cannot go alone to pray; and now that she is becoming aged, she finds it harder to fast. Dear old woman! our hearts were much drawn to her. She felt our coming away, and we have left her there a quiet, daily witness for Jesus, a mother in the little church, and a faithful reprover and counsellor among the outsiders a simple country woman, with a brown, deeply-wrinkled face, coarse blue dress, and unbound feet, that look far from beautiful; her head wrapped in a blue and white scarf head-dress, with deep-knotted fringe falling over her forehead; but the beauty of the Lord was upon her, and her quiet faith and patience were quite a lesson to us.

We returned from Kih-ching—two short days' journey—eight days ago, just in time for the autumn Conference here. We immediately found ourselves busy, quite a number of women and girls coming early, so as to be sure of getting across the river in time. Elder Lin had completed the arrangements for the gathering, and everything was so nicely done. The attendance this year proved to be smaller than that at the last Conference, only 250 being present; but 72 new members were received by baptism—more than 20 of these being women. With smaller numbers it became easy to have quieter meetings, the stillness and order—an answer to prayer—being very marked. They were days full of memories—sad ones, indeed, they must have been to Mrs. Hsi, and those who had been most closely associated with Pastor Hsi. Quite a breakdown occurred at one of the prayer-meetings when thanks were given to God for the work He had permitted Pastor Hsi to fulfil, and when special prayer was offered for the restoration to health and speedy return of Pastor Hoste. Altogether the Conference has, by the good hand of our God upon us, been a time of being drawn more closely together in love.

Mrs. Hsi is such a woman of prayer. One could wish that all the Lord's children in their times of sorrow could say what she said through her tears, "When I think of Jesus, He is enough."

One pleasing incident must not be omitted. Not at the time of the general collection, but at a subsequent meeting, an old man named Li Pu-cheo came forward and laid on the table a piece of silver, value about Taels 4, which he wished to be given to Mrs. Hsi, because she is a widow. He was converted fifteen years ago through a conversation with Mr. Drake, who was then in P'ing-iang Fu. Formerly he had been a vendor of native medicine; but, as he told us himself the other night, from the time he went out of the gate of P'ing-iang Fu, after that conversation till now, he has preached the Gospel. We had an interesting talk with him one evening after the Conference, before he went away, and he told us some of his experiences. Being asked "On whom do you depend for food?" he replied, "I depend on Jesus." And perhaps there is no one on earth, except himself, who knows what those few words mean to Li Pu-cheo! Having, years ago, heard Pastor Hsi say that covetousness was idolatry, in order to guard against the possibility of setting his heart on money, he has ever since refused to receive payment for his services in the opium-refuge or evangelistic work. He will set off on a preaching tour through the villages, carrying no money, and depending on the hospitality of those to whom he goes. Not long ago, he and another man started for four days' preaching, but, the old man told my brother, the Holy Spirit did not permit them to return under ten days. My brother gave him some money while here, and then found out that the old man's winter coat was in pawn; he had pawned it in order to help to pay the expense of some place in a village he wanted to use as a little chapel. He had been feeling the cold in the early mornings and evenings, yet had given the silver to Mrs. Hsi without knowing where the money would come from to redeem the coat. Having a wadded gown to give away I had been keeping for old Mr. Li (for I had noticed last winter how shabby his own looked), he received it with the words, "I am better off than Jesus was."

"The Lord rose again from the dead," old Li Pu-cheo continued repeating in the conversation we had the other evening. This seemed to be his ground for expecting all difficulties to be overcome. Telling about some village cause that was nearly crushed, the forms, etc., taken away from the meeting-house, and apparent defeat the only prospect, he added, "But I knew the Lord rose again from the dead," and because of that he felt persuaded that the little church would rise again—and his faith was rewarded!

I expect to go to Chao-ching to spend the winter. My brother hopes to begin building the new rooms that are so much needed here, as soon as possible. Chao-ching, only about ten miles distant, is almost in the centre of the village work.

The Ministry of Kindness.

FROM MISS KOLKENBECK.

ARRIVING at I-long Hsien, they gave me a nice cool room at the inn—a special answer to prayer—with a large open space outside, which served as a guest hall. The guests were not slow to arrive—both men and women—but all very friendly. Not a single rude word did I hear the whole time of my stay there.

Somewhere near me I heard a woman coughing terribly, and on enquiry found her to be a poor soul who occupied a room in the inn. She had been deserted by her son. On giving her a few cough pills, instantly her hacking cough ceased, and this established a friendship between us, as well as the reputation of the pills. "What wonderful pills they must be to have done Mrs. Uang so much good! She used to cough all day and all night, and I have not heard her once since I came." Remarks of this kind began to be heard, and the people became still more friendly when they found that I had medicines with me. These, however, I generally sold, although at a low price, as the people value more what they pay for. Old Mrs. Uang often crept out of her room to listen to the Gospel. Another whose friendship was gained through my medicines was an old man whose foot had been bitten by a dog. I dressed it with boracic acid, and the Christian man and woman who were with me talked to him. He appeared to believe at once, and said he would no longer worship the idols. The next day his foot was better—a result to be expected, but which he thought very remarkable indeed—and he felt still more favourably towards the new "doctrine." He seemed a truly prepared soul. All that day while I spoke to the guests, I noticed him hovering round and exhorting the people in a quiet way to listen to "these good words." In the evening he and one or two others gathered round the table, asking questions as to how to worship the true God. These answered, I gave him several books.

The inn, having just changed landlords, was undergoing repairs, this old man being one of the bricklayers employed. When I arrived the interesting stage of turning the tiles had been reached, but they considerately postponed turning their attention to the tiles of my room until after my departure. On leaving the city the landlady gave me a present in return for some books, and all begged me to come back again soon.

The following is an instance of the reputation our medicines have obtained in this district. Once when staying at an inn at Kwang-ing-ch'ang, a woman one morning was ushered into my room, and a voice said, "Yes, there she is, go and thank her." The woman entered, greeted me, and began to thank me for something: I, meanwhile waiting patiently to know for what. It transpired at length that this woman had been very ill—dying, in fact; her coffin lay ready, and her relations waited to receive her last breath, when one of the Christians, also a relative, arrived on the scene with some medicine from me, as they supposed, but more probably procured at Pao-ning, from Mr. Parsons. The effect was miraculous, according to all accounts. Soon after taking the first dose—the dying (?) woman said, "I could take some food"; so she ate a basin of rice. After the second dose she ate two basins of rice, and after the third she ate three basins of rice, and after the fourth dose four basins of rice, and after the fifth dose she ate five basins of rice, and then, I think, she was considered convalescent, or at least out of immediate danger. The story was related to me with much excitement, which became more intense as each basin of rice was mentioned, the woman's face getting redder and her gestures more violent, and her voice crescendo, till at last it was fortissimo; while I listened with becoming gravity and dignity to the recital. Finally this interesting "case" took up her abode with me for the rest of the morning, and acted as an advertisement for my medicines. Of course we did not fail to use this opportunity of pressing home on the woman that God had mercifully spared her life that she might have an opportunity of repentance.

Helping Opium Smokers in Lu-ch'eng.

BY MISS M. E. HUSTON.

I HAVE passed my first section in the language. I do some work among the women, but the greater part of my time, until the spring, I expect to spend in study. We go out visiting one or two days in the week. Quite a number of women come to see us now, and I am having good times with them. The most of them are breaking off opium smoking. We are very much encouraged by the attention they give to the teaching, and they are learning a good deal. They say that they believe in Jesus, and will trust Him, even when they return to their homes. It is a great joy to tell them of the Saviour, but it makes me feel sad to think of their returning to their miserable houses. Poor things, they have simple faith, and the Lord is mighty. I have had meetings with them when Miss Rice was at Lu-an. The Lord helped me to put a good many words together, and they understood what I said. I understand much more than I can say. I know that I need practice, and am getting it now.

We expect Mr. and Mrs. Lawson to return in a week or ten days; perhaps even sooner. We are glad, as they are much needed. There are about fifty people here. Some of them are being instructed in the truth, but the greater number of them are breaking off opium smoking. Our teacher is a real comfort to us. He is busy with the opium patients whenever we are not reading with him. We think that he must be really converted. He went with us when we went to the villages some time ago, and gave a good testimony for the Lord, both in his own and other villages.

There are two young men here now that are enquirers; they are both very bright. The one was a terror to many before he professed to believe in the Lord. The heathen say that he is not the same man. The Lord is teaching him, and he gives it out to others. The other man formerly lived in a temple. Our teacher spoke to him several times about repenting of his sins and believing in the Lord. He said that he had no sin, but the teacher pointed out some to him. Soon after he went to break off opium smoking and heard the Gospel. He believed in the Lord, but went back to the temple. While there he preached the Gospel to those who came there to worship the idols. Very soon the Lord showed that the temple was not the right place for him to be. He said that he did not know why he believed in the Lord. He knows now that it was the influence of the Holy Spirit in his heart. He says that it was not his accepting the Lord, but the Lord choosing him. We had such a good testimony meeting the other night; quite a number of the enquirers were present. At the close of the meeting the elder asked if any more had made up their minds to believe in the Lord. Seven men and six women arose. Of course we do not know what it meant to them, but we trust that they will not go back.

I have been watching the elder's wife with much interest. She was greatly blessed when she unbound her feet, and the devil would not let her alone. She was tested quite severely by an old friend, but still came out the brighter. Afterwards she rather boastfully said she had not been ashamed. Her husband rebuked her, telling her that she took the glory just then, instead of giving it to the Lord. She took the rebuke very much to heart, spending the half of the night in crying, but the next morning the Lord gave her a message through her husband at morning prayers. She was very happy, and it was a pleasure to see the happiness in her husband's face. She is a bright woman. Please pray that she may be used of the Lord. She expects her mother to come soon to live with her. When the mother comes I am hoping to go out with the daughter to visit the neighbours. We have

no Bible-woman now. Since Mr. and Mrs. King left U-u our woman and her husband have gone there to be with Mr. Burrows. Mr. Burrows is having a good time in the work. Not long ago he had a native Conference, and more than two hundred Christians and enquirers were present. The Lord met with them, and they all received a blessing. Quite a number volunteered to go out on a preaching tour. Some offered to go for two weeks, and some for a longer time, many paying their own expenses. A cook in one of the Opium Refuges gave a month's wages to help those who had nothing of their own. Two women were amongst the volunteers. In another month they meet again in Conference to tell what the Lord has done for them.

Last week a woman with a very sore hand came to us. Her sister had bitten her. After dressing it for a few times it is much better. She seems very grateful, and, we trust, will continue to come. The Lord answered my prayer about our old cook sooner than I expected. He is now witnessing for the Lord Jesus, with another native, in a city some twenty miles from here.

A FARMER'S TEAM IN NORTH CHINA.

Encouragement in Hu-nan.

ITINERATIONS by members of the China Inland Mission began in this province in the year 1875. Mr. Dorward, who reached China in 1878, threw his whole soul into this work, and devoted his life to it. Twice he was successful in opening a station, but on each occasion it had to be relinquished a year or so later. His efforts were cut short by his death on October 3rd, 1888. Hu-nan has been repeatedly visited since; and the Rev. George Hunter, and two other brethren have their headquarters at I-ch'ang for work in this difficult province. From the following letter, just to hand, it will be evident that the Lord has been hearing and answering the many prayers that have ascended to Him on behalf of the people of Hu-nan. We feel quite sure that Mr. Hunter's account of the Lord's goodness to himself and his companion on his journey will call forth praise to the Lord for the openings given, and for the souls who have professed faith in the Lord Jesus, and also that more than ever this work will be remembered in prayer before the Lord. Mr. Hunter's letter is dated I-ch'ang, December 18th, 1896.

When I wrote last I was planning a journey into Hu-nan. On November 12th I started on that journey, having with me Mr. Ho, our evangelist, and a servant. Going down the Iang-tsi-kiang by native boat, I went to within a dozen miles of Sha-si, where an important waterway strikes due south, and there turned off to go by this river. On Saturday forenoon we reached the village, where we meant to pass the Sabbath. In the afternoon, according to arrangements, Mr. Gemmell, my colleague, also arrived from Shih-sheo, a day and a half's journey away, in order that we might go together, "two and two," according to the Lord's own plan. We had a very happy meeting, as I had much to hear from him of progress at Shih-sheo, and to tell him of what had been going on for some weeks or months at I-ch'ang. But why make this village our meeting place? Other reasons than mere convenience guided the choice. I must go back a couple of years or so, in order to explain it. About that time Mr. Ho, our evangelist, happened to be in Sha-si. Here, one evening, he met a Hu-nan man, with whom he had a good long talk about the Gospel, and to whom he gave some books. On separating, this man, apparently believing after this one opportunity, went back to his own home. On the way he stayed one evening at this village. Here, chatting in the village tea shops, he was telling about the new doctrine he had just heard, and going over as much of it as he could, when a girl, then some seventeen or eighteen years of age, came to listen. Liking what she heard, she asked him some questions and got one or two of the tracts from him. Next morning he went on his way, but short as his visit was, and scanty his knowledge, the Lord had, through him, opened the heart of the girl. From that day she had gone on believing in Jesus and seeking for more light. In some way she met with Mr. Ho, and learned a little more from him. Hearing of her through him, I thought we might try and see her for ourselves and help her. I was glad we were so guided, for we had a very happy time in the village. We found her a very bright, earnest Christian, able to read, and willing to witness for the Lord Jesus. Through her earnest telling of the old story quite a number, both of older people and of her companions, seem disposed to follow her example and become followers of the Lord Jesus. Feeling assured that she was really a child of God, I returned this way three weeks later and baptized her, to her great joy and ours. She is alone there, but the Saviour, we know, never leaves her. If she goes on as she has begun, she will not long be the only Christian in that village. After thinking over the matter, and waiting on the Lord about it, Mr. Gemmell and I felt that the best thing to do would be to keep the boat we had and go by water some distance further, at least, and eventually, as it turned out, all the way. Accordingly, on Monday forenoon, we started again, a larger company now, as Mr. Gemmell had with him a native Christian from Shih-sheo, as half servant and half friend. We had a very happy time, for though our boat was small, the Lord was very manifestly with us, so that we had many a happy season of praise and prayer together, and of study of God's Word, as well as plenty of time to chat about other things. By the afternoon we had passed the Hu-nan border, and next forenoon by breakfast time, we had got to our next point, a place called Tsin-si. This is not an official city, but it is a large market town, with probably tens of thousands of inhabitants, and had all the signs of a bustling, active, prosperous business centre. After a bit we commended ourselves to the Lord and made our first venture into a Hu-nan street. But our gracious Master made things very plain before us. We went down the street, almost to the very end of it, sat for a while in a teashop talking, and then came back slowly, selling books as we came, and all the time heard no bad language, nor did we receive

any ill-treatment. In the evening we went up the street again to a barber's shop, and had there a good hour's inspection and questioning while we were being operated upon. But what gave us most joy was meeting here the believing man of whom I spoke before. This was his home, and here he brought back the new-found treasure, which he had shared by the way. He, too, had been to Shih-sheo to see Mr. Ho, and spent one night with him (they never went to bed that night, but spent it all in talking of the Gospel), and had been another day there, too, with Mr. Gemmell. He is a fine fellow—one might almost say a splendid specimen of the Lord's chosen ones. In face of dislike and obloquy and petty persecution he has held steadfastly on, and witnessed a good confession. And to some purpose also, for when he came on board our boat in the evening he brought with him another man, who also professed himself a believer, and who, they said, was one of several who were enquiring the way of life, having come to see that the new was better than the old way. Had we not cause for praise and gratitude ! I had often, when praying for Hu-nan, asked the Lord in some way or other to win souls for the Saviour, even though foreign Missionaries could not get in. And here, in the very first city we came to, we find one at least rejoicing in the truth, and not ashamed to own his Lord. I hope to see him again, and to receive him into the Church in a month or two's time, if the Lord will.

Starting again on Wednesday morning, we went on through a beautiful country, fertile, well wooded, and with hills appearing ever and again, till Saturday forenoon, when we arrived at Chang-teh Fu. This is a very large and important city, the leading city of the western half of Hu-nan—a busy place, with fine streets and buildings, splendid shops, and a general air of prosperity about it. Here we thought we would like to stay a day or two if it could be arranged ; but of course we could not be sure of our welcome. We got an inn, however, left our boat, and walked quietly through the city to the place, not awakening much attention, however, by the way. As the next day was Sabbath we resolved not to go out, but to spend it quietly indoors, and then see what next week brought. This Sabbath was a very quiet, happy day. I cannot detail the experiences of the next few days, but praise God we were able to stay on, not only till Monday or Tuesday, as we had intended, but until Friday, and left then, not because we were compelled to do so, but because we could spend no more time there. We went out on the streets every day, till the people knew pretty well that foreigners were in the city, sat in tea-shops several times and chatted with those who desired to do so, and had also some dealings with the mandarin, who proved at length quite friendly and nice. For this entire quietness and peace we could not but thank the Lord. It was a very different experience from that of many in these Hu-nan cities ; we hope it indicates that the set time for favour has come, and that the Lord means ere long to open this and other cities to the free preaching of the Gospel. Chang-teh Fu would be a splendid centre ; do pray much that we may be guided about going back there, and if it be the Lord's will in getting an opening in this important city.

We had the pleasure at Chang-teh Fu of meeting three colporteurs from Hankow, earnest Christian men, who had been a week longer there than we, and who spoke of the quietness with which they had been received. We could not do a great deal, but we felt when we left that we had attained something when we got staying so long peacably, and with a good many opportunities of sowing seed. May the Lord make some of it bear fruit, to be found in no long time.

We left on Friday afternoon again by our boat, and came back without spending more time than we could help by the way, as our time was rather limited. We went to one large village, however, on a day when the boat was delayed by contrary winds, and spent a couple of hours in its street, selling all the books we had taken with us. The folks, of course, had to stare and question, but nobody was rude or annoying. We got back to Tsin-si late on Thursday afternoon, but we did not land. Indeed, I think there might have been a disturbance if we had. As it was, some youngsters threw stones at the boat, and scared the boatman into going across the river till dusk. We saw the convert whom I spoke of again, and had a nice little time with him.

The Sabbath we spent at the village where Mr. Gemmell and I met, and here I baptized the girl I told you of. Next morning we separated, he going back to Shih-sheo and I coming on home. But I made a circuit, and got back into Hu-nan territory once more, visiting the evangelist in his own home, a country place about a mile out of a large village. I was greatly pleased with my visit, not only because of the friendly welcome I got, but still more because I found myself in a Christian home. One did not take long to find out that all were trusting in Jesus, and eagerly longing to know more of Him, and to serve Him well. I saw no reason for not baptizing them, and so, after a long evening's talk, I baptized the wife, the two daughters (one 13 and one 10) and the mother-in-law of the evangelist, leaving them next day a very happy household indeed—the one entirely happy home, perhaps, in all the country. The Lord keep them ever true and full of joy in their solitary witnessing for Him !

I must not add more, just now at least, to these scanty notes of a journey full of tokens of our Father's love. You see yourself, I doubt not, many things to suggest thanksgiving and prayer. Do pray for these new converts. About the time you get this, in the first or second week of February, I expect to be in Shih-sheo, holding special meetings for Bible study and instruction during Chinese New Year holiday. Pray for these meetings and for the enquirers there. The Lord show who of them should be baptized.

Among the Aboriginal Tribes.

FURTHER TIDINGS FROM MR. AND MRS. F. B. WEBB, P'ANG-HAI, KUEI-CHEO.

WE spent six weeks travelling, staying three in an inn in Tsin-ping, one in Tsong-an-kiang, and one in Uan-shui, and then succeeded in renting part of a house in this Miao village ; the part consists of an upstairs loft, five feet by ten, and a lower room, quite public, which, after a month's time, our landlord cannot understand belongs to us. Gradually we are getting a floor put in, which gives us a nice room upstairs. The Chinese and Miao in charge here tried hard to turn us out, but the Lord kept us. They threatened to come and tear the house down and burn it, and make the landlord, Mr. P'an, and our cook suffer. A day was set, and all arrangements made, we not having heard a word, when fear came into their hearts and stopped them, and they decided to send to the Mandarin in Tsin-ping, who is responsible for this place, and ask if he would countenance such a proceeding. At this juncture, a friend came and told Mr. P'an, and Mr. Webb sent him off at once with a letter to the Mandarin, saying we were here, and stating the people's proposed plan, not asking for protection. Mr. P'an got there first, and when the people's ambassador arrived he was told there was to be no disturbance. We spent a very anxious week, every day hearing that they were coming the next ; and when we sent Mr. P'an off to the Mandarin, the boy left, and for three days we were without any one to look to for anything, but One mightier than man protected us. Mr. Clarke came last Saturday, and we felt glad to see him. He will be with us two weeks ; we are staying in this house until a better one can be found, and living quite in native style.

We can praise the Lord for His goodness, and for being a very present help in trouble, for on two occasions He has put fear in the hearts of those who wished us harm, and forbidden any outbreak. On "Riot" Friday, indeed, the devil seemed to be having it his own way, and led one hundred and fifty Chinese rowdies up the hill to our house, with two headmen (who are responsible to the Mandarin) as spokesmen. They came to interview us, and declared that the Miao "did not want us at any price," and that the sooner we left the better ; for who could know that our profession of doing good was not a cloak to hide the real object of our coming, namely, to steal jewels, etc.? As they continued talking and we were praying, the Lord looked down from heaven—the leaders had a fit of fear, and instead of giving the word to loot, they told their followers to disperse. All went home grumbling, while we praised the Lord. There could be no doubt at all about their intentions ; their words said, and their

eyes looked, that they had come to duck the landlord for renting us half his house, and to leave us without a roof to sleep under, by pulling down the house and burning it on the beach. But they forgot we had a Father and Friend in heaven ; and in our room, it was as in Daniel's time—the lions could not raise a paw.

That happened a month ago, and now both Chinese and Miao offer us land for building a house, school, or opium-refuge. How grossly these simple-minded peasants were deceived by the Chinese !

Note.—We would ask special prayer for Mrs. Webb. The Lord has so manifestly prospered the efforts of Mr. and Mrs. Webb to gain a residence among the Miao tribes that we have been grieved by later tidings to hand, which tells of our sister as suffering from malarial fever. Mrs. Webb has had several attacks, and fears were expressed that they might be compelled to retire from the station, so really given them of God, on account of the condition of her health.—Ed.

First Fruits in Liang-Cheo.

BY MRS. BELCHER.

LAST Sunday, September 13th, we spent a very happy day. Three dear people were received into the Church, and as two of them are of this place, our hearts rejoiced exceedingly, and we were filled with praise to Him who, we believe, has just given us the droppings of the shower to follow. So many are praying for us here that I felt it would be nice to write a little about them, in order that many friends may unite with us in returning thanks to the Lord.

Mr. Liu has been an enquirer for several months. We knew him through his mother bringing his child for medicine ; he, himself, coming later on, at the ensuing Chinese New Year, to give us a packet of cakes from his mother. My husband told him the Gospel ; he at once seemed interested, and after this came and took me to a friend of his, a Mr. Chang, to visit his wife and daughters. Early this year we were without a man, and Mr. Liu asked to come and serve us, as he said he then would be able to hear more of the doctrine. But he did not remain long with us, as he was not very strong, but since leaving us he has continually come to the Sunday services, and also attended my husband's enquirers' class, and thus he has been led on, step by step, and being the first man in Liang-cheo to become identified with the Gospel, he has been much persecuted ; yet by God's help, he stood firm.

Mrs. Cheng, my woman, has, we believe, known the Lord a long while, but being our servant, we felt that too much care could not be taken before baptizing her. She has proved to be one of His chosen ones, and has given up everything that is false to serve the Lord alone. On my first visit to Mrs. Cheng, she had the desire to serve me, and upon her mentioning it later on I said I would be very pleased. After being with us six months, she confessed that she believed in Jesus, and could never worship false gods again. Then she brought me an idol, which the Chinese believe to be the creator of the world, and which had been worshipped for generations, with a request that I would send it home to my friends for them to see the utter darkness of her people ; "they will so pity us that others will want to come out to tell of Jesus." Not long after this she brought her kitchen god, since then her ancestral tablet, and asked to burn them. On September 13th she was received into the Church. She has met with much persecution from her friends and neighbours. This year the 9,000 cash a year the Ya-men had allowed her—given her, they say, for her to worship at her husband's grave and for other idolatrous worship—has been taken away, because she believes and now worships the True God.

Miss Chang is twenty-four years of age, perfectly blind, having had small-pox at two years old, and lost her eyesight. Denied this privilege, she possesses a wonderful memory, and can repeat much of His Word. When our sisters came up here the first time they met her brother and sister-in-law on the road, and after their arrival we were able to visit them. The blind girl seemed struck with the love of Jesus, and continually asked questions about the doctrine. The sisters and I often visited them, teaching them hymns, etc., and she at that time received the Lord as her Saviour. We were surprised when they came back again to us this year from Lan-cheo, to see how much this blind girl knew of the Gospels. We all feel it to be the Holy Spirit's work.

Light at Eventide.

BY JOHN BROCK, OF CHEN-IANG-KUAN.

WHILE attempting a settlement in the prefectural city of Ing-cheo, Mr. Ferguson and I secured a small shop for two months, the last and first of the Chinese calendar. Situated on the main thoroughfare, our little bookstore attracted a good deal of attention, and gave us many opportunities of explaining the object of our frequent appearances in the city.

Of a great variety of visitors, none left such a favourable impression as an old countryman, who came around four or five days in succession. A little, ruddy-complexioned farmer, his figure bent with toil and advancing years, his clothing of the coarsest material, and wearing on his head a conical cap of rough felt, he did not impress us as a scholar, and we almost expected him to answer our invitation to purchase with the common, illiterate reply, "I don't recognize them, and they don't recognize me." We were agreeably surprised, therefore, to find him an intelligent and thoughtful reader.

Each day he came, he took a Gospel or a tract, and, sitting down on his heels in the small verandah in front of the shop, would remain there for an hour or more, engrossed in study, undisturbed by the constant stream of noisy passengers hurrying up and down the narrow street. He did not purchase any books at first, but promised to do so before leaving for his home, forty miles to the south-west. True to his word, he appeared one morning with his roll of bedding slung over his shoulder, and asked for a New Testament, a calendar, and a tract entitled, "The True Saviour of the World." To these he added, on my recommendation, "Dr. John's Catechism," paying out the price in large cash, with an apparent satisfaction that did one's heart good to witness. I took special pains in wrapping up the books, and he showed equal carefulness in putting the parcel away safely in the folds of his quilt. Our hearts went out after him, as with many exhortations he took leave of us with his newly-acquired treasure.

He wrote out his name and address, and it was our intention to visit his home soon after, but fully four months elapsed ere any one was free to go. Two months back, Bro. U., who came from Chen-iang-kuan to assist us, made enquiries at his village to learn, alas, of the old man's decease.

When an empty house with its closed door was pointed out to the colporteur, also a newly-raised mound in a field close by, a keen sense of disappointment crept over him : but after hearing from a villager of the deceased's quiet, inoffensive, and devout manner of life (he had been a vegetarian), the sadness gradually gave place to a joyful hope that this earnest seeker after God had made good use of the Word of Life, that Kiao Kai-chi (Opened Mind), though not received into the Church on earth, may have (as another native expressed it) "received the baptism of the Spirit," and be now "safe at home." To be "with Christ" is "very far better" (R. V.).

Hearts Made Glad in Ken-cheo.

BY MISS CHRISTABEL WILLIAMS.

YOU will, I know, rejoice to hear the joyful tidings I have to tell you—how the Lord has answered prayer in regard to the school-girls, even more abundantly than some of us asked or thought.

Last week, within three days, sixteen girls were saved, fourteen being saved one night. In most cases, if not all, the conversions were definite, and the joy in their hearts and faces now is surely a token that the work is real. Last Wednesday night I led the middle class in prayers, as usual (there are about fourteen of them), and the working of the Spirit was very manifest in our midst. After prayers were over, the children very quietly went upstairs to bed, but some of them had heavy hearts. Other duties called me away then, and ere I set to work I tremblingly claimed some of these children's souls for the Lord.

The next day I was told that one child had been converted; and many other children were under conviction of sin through the day. In the evening the matron led these children, while I took the elder girls to Bible-reading and prayers. Prayers over, I sat talking for some time; but presently we were startled by cries, as if someone was in pain. I immediately went upstairs to learn what was the matter, and found the matron praying with two girls, who were weeping for their sins. On coming down again I said to the girls, "We will get to prayer again," and after a few definite prayers I asked the Christian girls to go upstairs and see if they could help any other girls, while I would stay behind and pray. They at once found plenty to do, and some girls for two hours or so were praying and seeking salvation; others were convicted later on in the night; and about 12 o'clock or so, four girls went downstairs into one of the class-rooms, and prayed, and read their Bibles until 4 o'clock in the morning. On Friday morning what happy faces greeted me! and with what joy the children sang, "Oh, happy day that fixed my choice"! A little day-scholar, our cook's girl, aged eight, hearing that so many girls were saved, soon burst into tears. The previous day she, too, had been convicted of sin, and could hardly study her books for thinking about it. Well, this little one very soon found pardon and peace, and during the rest of the day astonished her parents by her intense happiness.

The following Saturday evening, as usual, the elder and middle-class girls all met for the prayer-meeting, but what a contrast to previous meetings! It was praise from beginning to end; and altogether there were seventeen prayers within an hour. The courage of these children was lovely; some had never prayed before in any meeting, and the tiny ones, the two youngest converted, aged eight and nine years respectively, were also praising and praying the Lord to hold their hands and keep them from falling along the heavenly road.

I know the Lord is well able to keep these children, but they need much prayer. May they, each one, be made strong to withstand temptations! I would also value prayer for the matron and those of us who teach them, that we may be made wise nurses of these babes in Christ.

There are now twenty Christians amongst the girls, and the six youngest are still earnestly praying for salvation, but one or two who have not long been with us are not quite clear in some respects. Will you join in asking that they may soon be brought into God's marvellous light? and let us not forget to "magnify the Lord . . . and exalt His Name together"; for "He hath done great things for us."

TEMPLE AT UEN-CHEO.

Trophies of Grace at An-ren.

FROM MISS FORSBERG'S DIARY.

ONE of the Church members named Iang has been called home. He had been confined to his bed for about two months, and was longing for deliverance. When asked if he wished to go to be with Jesus, he would say, "Yes; oh, if He would only come and take me quickly!" Miss Cowley and I went to the funeral. A number of Christians were there, and we had a short service, conducted by Mr. Iao. I shall not soon forget that funeral, so different from a heathen one. There was no wailing or firing of crackers, or beating of drums. All was done very quietly. We sang, "Oh, that will be joyful when we meet to part no more." As we returned the sun was gilding the clouds and the water of the river, and Miss Cowley remarked that Mr. Iang was beholding greater glory than that. Then some one spoke of the beautiful look on his face. "He looked as though he were sleeping," they said. Thank God for another safe home in port. Yet we miss him; he was such a dear, gentle, old man, and never could do enough for us when we went to see him. He was very poor, and had suffered a good deal. Will someone pray for his widow? She is sinning against light, and was a trial to the old man, I am afraid.

We had the joy of seeing five baptized in August. The first on the list was a dear old man named Ning, who has been coming since last year. He heard the Gospel first from a Dr. P'en, who was baptized in March. "Why did you not tell me before; then my wife, now dead, might have believed, and been saved," said he to Dr. P'en. "I did not want to tell it to anyone else till I knew it was true myself," answered the latter. At the examinations for baptism some interesting things came out. He was asked what evidence he had that he had repented. Among others, he said: "Before I was un-

willing to forgive my son, but Miss Cowley showed me how Jesus, God's own Son, who was pure and sinless, prayed for those who nailed Him to the cross, etc., and then I forgave him. But later on, when my son was so bad again, and beat me, I thought it impossible to forgive, and had promised my clan they might drown him, as they had proposed to do, but then Uang-lao-pan (the elder) brought me here, and he exhorted me, but I was altogether unwilling. But they kept on, and the Kiao-si (teacher) cried, and I gave in, and we all prayed, and I was again willing to forgive him." Well do I remember that Saturday night. The old man seemed so hardened, and said he "did not want God, did not care if he went to hell," etc. He was just beside himself with anger. The son is such a bad fellow. The clan were just waiting for him to come back, when they would bind the son to a ladder, and hold him in the river till he died. But God got the victory that night, and he used what man might call "weakness" to gain it, as we see from the old man's testimony. When asked what was the office of the Holy Spirit, he did not seem to take it in, so Mr. Orr-Ewing was going to help him out, and said, "When you were unwilling to forgive your son, who was it that influenced your heart to do so?" "Uang-lao-pan there, and the teacher, I thank God," says the old man, pointing to each of them in turn.

Will not some one pray for that wicked son? A few weeks ago we heard he had been beating the father again, so we asked one of the members to go and bring the latter here. He came, with one arm swollen and a big wound on it, where the son had beaten him with a heavy yoke, that they use for carrying burdens. He was feeling very bitter again, and no wonder!

The next one was Mr. O, another simple-hearted old man, the husband of the house-woman we then had. The next was Lao-nien, one of our school boys, the son of our former teacher. He is a nice lad, and seems to be true. Then comes Mrs. U, a dear old lady, so kind and simple-hearted. Some time ago we had an opium patient, who died of cholera, and this is his mother. She does not understand very much yet, and there was some hesitation about receiving her; but both Mr. Iao and Mr. Uang spoke up for her, and said how she had stood the test of her son's and grandson's death, and her brother-in-law's scorn for coming here. "Of course, you are only a woman, and cannot be expected to know so much," said Mr. Uang. And last of all came our dear, bonnie Meo-lie, the wife of our Christian tailor. She is a very bright, modest girl, and they are a very happy couple. He is a manly fellow. Miss Carlyle, of Peh-kan, is opening a new station, and this couple are going there; please pray for them.

Tidings from the Provinces.

SHAN-SI.

Hsiao-i. From a recent letter of Miss Whitchurch's we extract the following:—"Pastor Ch'u and Heh have been to Yung-ning Cheo, two days' journey distant, to visit our two members and their families there. They had just buried their mother, who had died peacefully after a few days' illness. Although unable to let us know in time for anyone from Hsiao-i to go to help them at the funeral, God was with them, and taught them Himself to glorify Him before their heathen neighbours and friends. Neither incense nor paper money was burnt; and, instead of the usual mourning scrolls hung up in white, blue, or grey, red were displayed, such as are used on joyful occasions, as birthdays. When the neighbours expressed surprise at this, they explained that their mother, having been received home to heaven to be happy for ever, they were not sad, but could rejoice for her sake."

SI-CH'UEN.

Pa-cheo.—The new church here was opened by Bishop Cassels on his first visit to this station since his return. Miss Drake writes: "Of course the church was crowded; on the whole the people behaved very well, and we had no real disturbance during the day, for which we do thank God. May He give us the joy of seeing many precious souls saved in His house!

"Mr. Beauchamp also paid us a visit at the same time, and stayed nearly three weeks, preaching on the street, in our house, and in the church, and having some good talks with individuals."

Miss Drake mentions having been called to several opium-poisoning cases. "One very hard case was that of a woman about forty years of age. She seemed determined to die, and refused to take medicine, so her little son was called, and there he stood, oh! such a sad picture, a little fellow of about eight years, asking his mother to take the medicine, but she apparently took no notice. After doing what lay in my power, I came away. I am glad to say she recovered; but, oh! the wretchedness of these opium cases; one needs to see one in order to understand. My teacher has told me of a young girl, a relation of his, who wanted to kill herself, and feared if she took opium we might be called for and save her, so she hanged herself. Poor souls! pray for them!"

Our sister has now an interesting class of about twenty school boys on Sunday morning and afternoon.

Kuang-uen.—Miss Croucher, of Pao-ning, who for some weeks in summer assisted in the work at this, her former station, in order to relieve Miss Fearon, who needed a rest, writes: "I found a great change had taken place since last being there. The work has gone forward to a wonderful extent. Three years ago, apart from the Mission servants, there was only one Christian, Hu Sien-seng; now there is a growing church of over twenty members, all so bright and earnest. The work among the opium patients is being specially blessed. While I stayed there Miss F. Lloyd had six women breaking off this hateful habit. They are all earnest enquirers, trusting in the Lord to help them, and know something of the power of prayer, too. The patients do not live at the Mission House, but come daily for medicine—which they pay for. This gives an opportunity for personal conversation with each woman. Altogether there is a good number of woman enquirers, and I found it a great joy to teach a large class of interested women; there being on one of the days an attendance of as many as thirty-five. What hath God wrought in that wicked city!"

Sin-tien-tsi. Miss H. Davies tells of a man here who recently gave up his idols. "He said he did not want them any more; they were false gods, and of no use; and asked that they might be burnt in the presence of the people, since henceforth he desired to worship the true and living God. He knelt down in the midst of us, and Bishop Cassels prayed that our Almighty God would help the man to follow on to know the Lord, and that by His Spirit he might be made a true and earnest disciple. Then while we sang 'I Want to Follow Jesus' the idols were burnt in the courtyard, the man himself adding armfuls of straw to the fire. His name is Hsueh Cheng-fuh, and he needs constant remembrance at the throne of grace. Having been notorious in the neighbourhood for his wickedness, most people entertain but little faith in his true-heartedness in taking this great step of publicly burning his idols. But we must trust and pray on; perhaps the salvation of this soul is one of the 'greater things' our Lord has promised that we shall see in this place. The man has, we hear, sustained much persecution by relatives and neighbours for having burnt the family idols, and has been forced to pay what, in his case, is a large sum of money to them.

"Our Sunday services are very well attended; we generally have between seventy and eighty. If you could see the position of this house, and look round about on the hills and valleys with which it is surrounded—hardly a house to be seen anywhere—you would wonder, as I did at first, and often do still, wherever the people come from. But they do come, and regularly—and some from great distances—bringing their rice with them, so as to be able to stay for the afternoon meeting.

"Mrs. Peh has now returned home—it is to be hoped cured. Before leaving she publicly wrote down her name as one interested in the Gospel. At the same time one who has long been prayed for—a carpenter—also put down his name."

Prayer is asked for the new work at U-li-tsi, the nearest market village. A meeting is held there each Sunday afternoon in the house of Mr. Ch'en, the teacher, who lives there. So far the people attend and listen well.

HO-NAN.

Cheo-kia-k'eo.—In a letter dated October 28th, Miss Effie Randall says: Honan is very short of workers at present, and so the news

of Mr. and Mrs. Coulthard going to Uen-cheo instead of returning here was somewhat disappointing. Yet we must think not only of our own work, but of the work as a whole, and look to the Lord of the harvest to supply workers for this part of the field in His own time.

Mr. Herbert Taylor has been seriously ill at Lao-ho-k'eo, where he had gone with his family for rest and change. Mr. Conway, who was carrying on the work in his absence, is now ill at Shae-ki-t'ien; we have not yet heard whether his is a serious illness or not. (Recent news from Shanghai shows that the disease was typhoid in both of these cases. Prayer was asked for Mr. Conway's recovery, and Mr. Taylor was reported as being convalescent.)

We have been doing more visiting among the people since the heavy rains are over and the beautiful autumn weather has come. My cousin and I went out yesterday afternoon with a native Christian woman who lives near, and who was formerly Miss Lloyd's servant, and we had the opportunity of telling the Gospel to quite a number of different people. For the most part the people here are very friendly to us, and we seldom go out for a walk without getting invitations into several houses. When you remember us will you not pray that we may be always ready to give the message as we have opportunity, and that the power of the Spirit may be manifested in the salvation of souls?

KIANG-SI.

Chang-shu.—Mr. E. B. Saure writes: "'He hath done all things well.' During an interview with Mr. Cooper, I received my definite appointment. I was to go to Chang-shu to be with Mr. Whittlesey. Mr. Meikle, being at Shanghai at the time, was to take me to my destination, and an exceedingly enjoyable escort he was. It was necessary for me to leave Mr. Meikle at An-k'ing, as my luggage was still there. This also gave me an opportunity to see the Westwoods, Messrs. Locke, I'Anson and Stratton again, of which I was very glad. I again joined Mr. Meikle at Kui-kiang, where we were delayed nearly a week on account of the non-arrival of Mr. Meikle's passport. Before we left, we bade farewell to Mr. and Mrs. Rough and the children, who are by this time on their way home on furlough. Upon the same day we arrived at Ta-ku-tang, and had to wait one day on account of head winds.

"'Lovely' Kiang-si is no misnomer. The view from Mrs. Cameron's verandah is beautiful. The lake, with its islands and rocks, and Li-shan, towering up for 5,000 feet, make a picture which compares well with anything that can be seen in Che-foo. The next day we spent a few hours with the Reids at Nankan-fu. After this we saw no foreigner until we reached Chang-shu last Monday evening.

"We have a very poor house here, but are negotiating for another. However, we are uncertain as to whether we will get it or not. The price is settled, but the Mandarin has warned the owner not to sell to the foreigner. The people seem to be far more friendly than they were when Mr. Lawson arrived here. He has had very much to put up with. There are a number who know the Gospel exceedingly well, but they take no stand. The fear of persecution seems to be the reason for this. Mr. Whittlesey and I went to a market town about five or six miles from here, to-day. A few books were sold, one to a Hu-nanese. I enjoyed this very much, though I can do little as yet. We are expecting to be out all next week."

Ho-k'eo.—Writing on November 10th, Miss Hannah Bance says: "Yesterday I came home from Shih-k'i, an out-station twelve miles distant. I went there on Saturday, and after my arrival I visited a Christian woman, who was very sad because her son had deserted her and gone away, she knew not whither. On the Lord's Day I had two meetings with the women. As I have not much Chinese yet, I take a passage of Scripture, and read it over so as to impress it upon their minds. I also spend much time in teaching them characters and hymns. As yet there are only six Christians and a few enquirers, but outsiders always come to the meetings, and I have the great privilege of telling them the Gospel, with the help of my Bible-woman. We have also an evangelist at Shih-k'i, who works among the men. I have been to this place several times, but the Lord specially blessed me on this occasion, and I trust He will bless the seed that was sown."

Uh-shan.—Miss Ogden tells us that she and Miss Guex, who has charge of the girls' school, moved into their new home in time to give a dinner to the parents of the girls and the members of the church and congregation on October 23rd. Owing to the Kiang-si Conference, which Miss Guex attended, the opening of the school was later than usual, and studies were not commenced till October 26th. She says: "We opened with 22 girls, and two more have been added since, whilst several more are now on their way to us. In this new home we have accommodation for about sixty girls. We have a good school-room, girls' bedroom, dining-room and chapel, with a little guest-room in front and a kitchen to the left of the building. Just in front of the school is our own little home for Miss Guex and myself. There is a tiny verandah in front, and the door opens into a small hall. On either side are the study and dining-room. Upstairs we have two bedrooms, with a little sitting-room between, and in front is a little verandah. It is very small, but still large enough for two, and it is nice to be so near to the school. We have a busy time just now in arranging our home and trying to teach a woman our ways in cooking and taking care of our rooms. I have charge of the housekeeping, and I also get time for study with the teacher and alone. I enjoy the study very much, and the Lord has helped me greatly. Whilst the others were absent at the conference I was left alone with Miss Morrow, and she was taken sick, and continued so during most of the six weeks that the others were away. On Sundays I take the little ones whilst Miss Guex has the older girls. I cannot do much more than teach them a verse and explain it as I am able, and also have them learn a hymn. I love these little ones, and trust the Lord will use me in winning them for Jesus. I have been here for seven months now, and in three days—on October 20th—I will have been in China twelve months. There is much around to sadden us, and we do pray much for these poor people, that they may be saved. One woman, who is an enquirer, came in recently and said that her husband, who had always prevented her coming to worship, was sick, and he had consented to let her come and ask us for medicine. We gave medicine, with much prayer, and he recovered. After this she came to worship with a beaming face. Please pray that she and her husband may both be saved; and pray also for our girls—some of them are thinking very seriously.

KUEI-CHEO.

Kuei-iang.—Miss Harriette Hastings, writing on November 2nd, says: "At present I am staying with Mrs. Andrew. Mr. and Mrs. Windsor, Louie and baby left us last Wednesday for An-shuen. They were all very tired after the summer, and greatly needed a rest, and this seemed to be the best place for the purpose. Mr. Andrew is away travelling through Uin-nan, and visiting the Mission stations. This morning Miss Webster, who lives with Mrs. Andrew, left us for P'ang-hai, the Miao village where Mr. and Mrs. Webb are staying. Mrs. Webb is sick, and we fear she may not be able to stay there, as she has frequent attacks of malarial fever. I am sure you will pray for her, that she may be given the needed strength to continue her loved work. I have been well all summer, and able to go on with my study. I passed my first section some weeks ago, and am studying for the second. I do praise the Lord for the health and needed grace to continue in my study. One gets weary at times, and its seems as though we make so little progress, but we know that the Lord will give us the language in His time. I am to take my first Bible class this afternoon, and am feeling quite weak about it, but the Lord will give all needed grace and strength."

Miss Culley also writes by the same mail: "I am very well and happy in my Kuei-iang home. I am enjoying study, and hope to pass my first section this week. . . . Mr. Bolton went with Miss Webster to P'ang-hai, and if Mr. Webb accompanies his wife back to Kuei-iang, he will remain to hold the fort at P'ang-hai."

Baptisms.

The following baptisms have been reported since our last statement:

SI-CH'UAN.	Ch'en-tu (out-station)	5
"	Pa-cheo	2
KIANG-SI.	Iang-k'eo	3
"	An-ren	5
"	Ih-iang	6
HU-PEH.	Shih-sheo (out-station)	5
KIANG-SU.	Iang-cheo	5
CHEH-KIANG.	Feng-hua (out-station)	3
"	Ning-hai	4
"	P'ing-iang (out station)	3
"	Uen-cheo	5
	Total	46

Native Preachers in China.

WE were asked recently by one who was well acquainted with our work in China if the native pastors and evangelists there ever really came to the point of understanding the deeper truths of God's Word, and of presenting them clearly. We were reminded by the question of an abstract of a sermon, given in one of the earliest "Occasional Papers" of the Mission, which was preached by the evangelist at Hang-cheo, Cheh-kiang, in 1867. The friend who sent the abstract of the sermon home, wrote that it was a fair specimen of his preaching. The notes of the sermon were taken by Mr. Taylor, and were afterwards written out and translated into English for the sake of readers at home. We feel sure that our readers will be interested in reading the Evangelist's words, and will feel convinced, in doing so, that God will greatly use the native Christians in China, if we will be faithful in remembering them in prayer. H. W. F.

"In former ages there lived a man named Paul. He was a worshipper of the true God, of great ability and zeal, and very strict in complying with all the customs and rites of his religion. He heard of the religion of Jesus, and hated it with all his heart. He persecuted the believers, seizing male and female, and committing them to prison, and doing all he could to make them forsake their religion. In every way in his power he tried to hinder the spread of Christianity. But while on a journey to a far city, he saw the heavens open, and God's own light shone upon him. He could not open his eyes, but heard the voice of Jesus speaking to him from heaven. God wrought a great change in him, and thenceforth he became an earnest defender and preacher of the true doctrine of Jesus.

"It was this Paul who wrote the words I have now read to you. There is much very important truth contained in them ; some of this I propose to unfold to you now.

"The 18th verse says : 'The wrath of God is revealed from heaven.' Heaven is far above us ; we cannot hinder or prevent the fulfillment of the will of heaven. 'When heaven sends down calamity man cannot escape.' And it is from heaven that the wrath of God is revealed. Once it came down in the shape of a dreadful flood. The whole world was full of sin ; there was only one righteous family. God told Noah to build an ark, and thus his family were saved—eight persons in all ; but all living outside the ark were drowned. This was a 'water calamity.'

"Again, the anger of God was revealed in fire. There was a place called Sodom, the people of which were so given up to sin that God could only find one family who did not share in it. This family God saved by sending two angels, who took them out of the place, while all who remained were destroyed by fire ; for God rained out of heaven fire and brimstone, and burned them all up. This is called a 'fire calamity.'

"At another time the wrath of God was manifested against a country called Egypt. The people refused to obey God's commands, and he sent down on them plague after plague—locusts and creeping things, storms of hail and thick darkness, dreadful diseases and the sudden destruction of all the first-born—in all, ten plagues, by which the country was all but destroyed ; and the people were, after all, compelled to listen to heaven's mandates. This was God punishing a wicked country.

"'The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.' God's wrath is just wrath. When man becomes angry it is often without just cause, and it often exceeds the cause. Sometimes it is manifested against the wrong person, and oftentimes the angry person is the offender—not the offended ; the doer of wrong—not the sufferer from wrong. But God's anger is always just, always reasonable, always manifested against sin, and against sin it always is or will be manifested. For though God is often long-suffering and forbearing, though He seems to leave a sinner to go on in sin, He never forgets, and now, or in the future state, always punishes sin. And this wrath is revealed—not hidden ; we now see its evidences and feel some of its effects, so that we may escape from its eternal consequences.

"'Because that which may be known of God is manifest in them ; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse.' A three-years-old child may know God ; no one can pretend not to know Him ; all are without excuse. From the time of the creation no one has seen God ; but there is no one who has not seen His works. God is invisible ; but His being, His nature, His power are clearly shown—by heaven and earth, by hills and seas, rivers and streams, by beasts and birds, fishes and insects, by trees and shrubs, grass and flowers. Suppose you go into the innermost recesses of the lonely hills. There you see a house—perfect, complete. It is well furnished, and replete with every useful utensil ; but there is no man to be found there. Will you, then, suppose that all these things sprung from naught, or happened of themselves to come there ? Or will you say, 'These things have been made by men, though, for some reason, they are not to be seen here now.' And yet, in those very hills there are the trees and grass and flowers, the rocks and stones and earth, all showing the handiwork of God, though He is not to be seen ; but men pass them by, and never think of, and revere, their Creator. And not only are the evidences of His handiwork to be seen on earth. The heavens above, the sun and moon and stars, all show forth His wisdom and power ; so that men are clearly without excuse, and always have been.

"Have any of you seen God ? I suppose some of you would reply, 'Oh, yes ! in such and such a temple !' No, no ! They are no gods ; they are false idols. God is without form or similitude. 'Over head three feet God is present,' as the proverb says. He is everywhere present. And more, every man has a conscience, too, which tells him that there is a God ; so that they are without excuse. But lust buries conscience ; man heeds his passions, and drowns the voice of conscience ; but he is without excuse.

"About the remainder of the chapter we must speak very briefly, and only refer to a few points.

"'Because that, when they knew God, they glorified Him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. The reason that men go so far wrong as they do is, that they are not thankful for God's blessings, and do not act up to the light which they possess. They are vainly puffed up by their own fancied wisdom, and really become fools, and show themselves to be such. Many kinds of Gods are worshipped, but they all spring from this source, and all have one feature in common—they soon fall into decay. They do not care for man ; they need man's care. Here men worship wood carved, and clay moulded, into man's form. I learn from books, that in some countries they worship birds and elephants, and so forth ; and even here they worship the tortoise and the serpent. What is this, but fulfilling these words ? But they are without excuse.

"In verse 25, God is called the Creator. What does this mean ? Man can make things, only he needs both the materials and the instruments. Give a workman the material, but no instruments, and he can do nothing ; give him the instruments, and no materials, and he is still more impotent. He must have both complete, and then he can make things. God needs neither. His will creates what He wishes. He made heaven and earth, and all things from nothing ; and the power which was first manifested in their creation is daily shown in their preservation. But men leave Him to worship the work of their own hands—take some of God's workmanship, and manufacture a god for themselves ; are they not without excuse ? They leave the true and cleave to the false ; so God gives them up to their lusts. They leave propriety for impropriety, and there is no depth of sin into which they may not fall. When man leaves God, and God leaves man, what will he not do ? what sin will he not commit ? What we call the natural virtues

are all displaced. What we term unnatural vices are all indulged in. Men are 'filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.' Man commits sin; God bears and forbears, and is long-suffering. Man, far from being moved by His goodness, becomes more hardened, more audacious, runs deeper into sin, and is emboldened in iniquity; and at last, not only sins himself, when under temptation, but learns to rejoice and take pleasure in the sins of others. But they are without excuse.

"In conclusion, how wide-spread are the ravages of sin. Its beginning was small—one sin of our first parents—but now it is wide-spread as the world. As in some contagious diseases, one man infects another, and the two give the complaint to four; and the few grow to many, till none escape. So it is with sin. All have sinned. There is none righteous; no, not one. The seed has been everywhere sown; the fruit everywhere appears. But Jesus has come to atone for sin; He died on the cross to take it away. Now, we need to pray for an enlightened conscience to turn from idols to the true God. For God's anger is 'revealed from heaven against all ungodliness and unrighteousness of men.' It has been; but that is not all—it is. Yes, and it will be. Turn to 2 Thessalonians 1:6-10; it not only is now revealed, but it will be forever manifested against the disobedient—manifested in fierce fire, in eternal torments, in tortures without end.

"Pray, then, for the help of the Holy Spirit; pray for a change of heart. Put your trust in Jesus. Leave sin for Jesus, hell for heaven. Come to Jesus now, ere it is too late. In heaven, blessing is not shortlived; it is for evermore. Confess your sins to God, and forsake them. Destroy your sins; rest on Christ; this is the way to heaven. As before you turn to Jesus, God's anger ever hangs over you, so in repentance God is pleased, and His favour follows you. But beware of delay. Beware of to-morrow. To-day trust; to-day believe; to-day accept salvation—to-morrow may be too late."

The interest in the work of the Mission seems to be constantly spreading in new quarters. Many of our friends will be interested to learn that a young man, who is a native of Sicily, has sailed for China as a member of the Mission. Converted through the instrumentality of a Waldensian pastor in Sicily, our brother was led to think of the need of the heathen through reading a copy of "China's Millions," and afterwards "The Story of the Mission."

To Lonely Missionaries.

There, in a lonely watch-tower in the land,
Their watch they keep,
Watching and waiting till o'er midnight skies
A golden dawn shall creep;
And still with unremitting hand they sow,
Longing to reap.

"When shall we greet the eastern heavens alight
With morning's sheen?
When shall the weary furrows change their brown
To glow of promised green?
Lord of the Dawn, Lord of the Harvest-field,
When shall we glean?"

"Of friends forlorn, with desolated heart,
One night in night,
Nay ev'n by the kindlier darkness covered
From human scorn and spite,
Was not I thus,—hast thou forgot?
That thou might walk in light?"

To Him we leave the Harvest-Time, the Dawn,
And fret no more,
Fulfilling what (so much!) is still behind,
All that for us He bore,
Content to tarry for His welcoming
When night is o'er.

N. MacNicol.

Editorial Notes.

IT WILL BE NECESSARY to postpone printing the picture of the young men who formed our last party until we receive the photo that was taken upon their arrival at Shanghai. The picture taken at Tacoma has come to hand, but it only contains five of the seven Missionaries, the other two not having arrived in time to be photographed with the group. If the picture from Shanghai comes to hand, it will show the brethren in the Chinese dress.

Once more we are permitted to praise God for journeying mercies granted to our out-going Missionaries. Word has been received by telegram of the safe arrival at Yokohama, upon February 21st, of the SS. *Tacoma*, which carried Rev. Dr. Keller and Mr. Bevis, and also of the safe arrival of the SS. *Victoria* at the same port, upon February 26th, with our men's party of seven. It is too early as yet to hear from these friends by letter, but we may hope to do so by the next incoming mail. In the meantime let us heartily thank our heavenly Father for His protection over these lives, and ask that it may be abundantly continued now that they are, as we suppose, safely placed in China.

It has been a pleasure to learn that two much-esteemed English friends are being sent to us by Mr. Taylor, to be with us for some months and to assist us in our work. These are Mr. and Mrs. E. Murray, who were formerly teachers at our Boys' and Girls' Schools at Chi-fu, and who are now at home on furlough. Mr. Murray will be known to some of our readers through the pictures in "China's Millions," which have been reproduced from his drawings. We trust that he will give us further aid, while with us, in this direction, and that he will be able to give help also in holding Missionary meetings. If any of our friends would like his services in this latter direction, we will be thankful to hear from them.

Miss Isabella Ross, who went out to China in 1890, and who has been stationed of late at C'hi-cheo, in the Province of An-huei, is on her way homeward across the continent, having left Vancouver for Toronto, upon Wednesday the 10th. Our sister has enjoyed remarkably good health in China, during the years of her service there, but has not been well of late, and a furlough became necessary. When Miss Ross was accepted for service, seven years ago, we received from her father a letter in which occurred the following sentence: "We, her parents, who have reached the threescore and ten, cannot expect to see her again in the flesh." These words have proved partly prophetic, as Mr. Ross has since fallen asleep, and the daughter returns to Guelph to find him gone. Missionary service has its sorrows as well as its joys, and these partings from loved ones left in the home land are among the deepest of those experienced. But the partings are in the hope of a better meeting, and the meeting will be the sweeter since the parting was for Jesus' sake. Miss Ross needs our prayers as she returns to her home, especially as a sister has also passed away in her absence, and we trust that she will be remembered before the God of all grace and comfort.

In general, we who have charge, under God, of the work of the Mission at home find our lot cast in pleasant places: our position is one of great privilege and joy. There are some sad things in our service, however, and perhaps one of the chiefest of these is in discovering, when dealing with candidates' cases, how frequently Christian fathers and mothers become, without intending it, stumbling blocks in the way of their children when they perhaps desire to serve in China. We could not enumerate the many cases we have had of this kind, and there are upon our books at present a number of applications which we cannot consider, because the Christian parents are not willing to give up their sons or daughters. Mr. Ross, to whom reference is made in the preceding note, with his wife, were parents of a different kind. The letter from which we have quoted, in which they gave their daughter to the Mission, went on to speak of their surrender to the Lord in these words: "We cannot say a word against her giving herself to our dear Redeemer, to tell of His love in any part of the world. He has a right, not only to her, but also to ourselves, and to all that we have." Another member of the party of which Miss Ross was a member, had a mother who had drunk equally deep of the spirit of Him who gave His Son for the world, for she answered, when her daughter asked permission to go to China: "My daughter, I gave you to the Lord for the heathen before you were born, and I have no desire to take back my gift now." May God our Father recompense such parents, now and hereafter, and may He greatly increase their number.

Our deputation workers at home need special prayer that they may see the Spirit of God working on behalf of China, in connection with their

Missionary meetings. It is their frequent experience to meet with many interested hearers who give earnest attention to the address while it is being delivered and who express afterwards much sympathy and sorrow for the Christless Chinese; but it an equally frequent experience to see some of these persons turn away from the meetings without any real determination to pray or to sacrifice or to go, that the heathen in China may be reached and saved. The Rev. R. W. Stewart, of the Church Missionary Society, when he was in Toronto before leaving for China where he was afterwards martyred, said very solemnly before a large gathering of bishops, clergy and mission workers: "Friends, Jesus is coming soon, and He will ask you then, not what you have *felt*, but what you have *done*." Such a conviction as this, with all its blessed issues of service for the heathen, can only be wrought in the hearts of those who attend Missionary meetings, by God the Spirit. In our prayers, may we remember those, therefore, who speak at such meetings, that they may do so in the power of the Holy Ghost.

It is often said that the Provinces of Hu-nan and Kuang-si are "closed," and Thibet is called "The Great Closed Land." But it is well to ask, Has God declared that these places are closed? His Word is quite to the contrary: "Ye *shall* be witnesses unto Me . . . unto the uttermost part of the earth." This means open, not closed doors. And so the Church has ever experienced, as she has obeyed and gone forward. In every land she has entered in faith, she has found the Lord going before her, and has heard Him saying, in countless providences, "Behold, I have set before thee an *open* door, and no man can shut it." The whole story of the opening of China is an illustration of this; and, recently, further confirmation of these truths has reached us. Miss Annie Taylor and her companion, Miss Ferguson, are actually settled among the Thibetans, on the southern border of Thibet, and are living in daily expectation of crossing the border. The devoted Missionaries of the Alliance Mission, some of whom are from Toronto, who have been labouring in the south of China, have recently crossed over the border-line into Kuang-si, have secured a settlement there, and have baptized two converts within the borders of the Province. And lastly, we print this month, on page 34, the diary of a member of our own Mission, the Rev. Geo Hunter, which tells of an extended and successful journey taken into the Province of Hu-nan and of the baptism there of five persons. "Behold, the Lord thy God hath set the land before thee; go up and possess it. Fear not, neither be discouraged."

In these days of serious departure from the faith, it is a joy to hear of Conferences being held in different parts of the country for the teaching of the Word of God, and for the defence of the faith once for all delivered to the saints. A Conference of this kind is being organized by our friends in Cleveland, and will be held, the Lord willing, from March 15th to 19th, inclusive. We are glad to see that a number of the brethren who teach at the Northfield and Niagara Conferences expect to be present, including Dr. Erdman. Dr. Scofield, Prof. Morehead and Prof. Stroeter. We trust our friends living near Cleveland will attend the meetings, and that the gatherings will result in a new love for the Word of God, and a great spiritual quickening.

Another Conference for a similar purpose, though on somewhat different lines, is advertised to be held in Chicago, at Mr. Moody's Bible Institute, from April 6th to 30th, inclusive. This gathering will be under the guidance of our brother, Mr. Torrey, and will have the benefit of his ministry in the Word. Rev. W. W. Clark will take part in the teaching, as also Rev. Wm. Patterson, the much-loved pastor of Cooke's Church, Toronto. The subjects announced cover a good portion of the New Testament, from the Gospels to the Revelation, and, as they are to be fundamental in character, will be helpful to pastors and other teachers of the Word of God. Further particulars may be obtained by addressing Rev. R. A. Torrey, 80 Institute Place, Chicago.

An opportunity is being afforded Christian workers of greatly strengthening their memories. The Faithful Witness, published by our Christian printers, has secured the right of printing in serial form the justly celebrated memory lessons of which the Rev. J. D. Kilburn, of England, is the author. These have been appearing in The London Christian, and Life of Faith, and will be given in The Faithful Witness as they appeared there. We speak of this as we feel persuaded that the studying of these memory lessons will be a very real help to Christians in the memorizing of the Word of God, and in general Christian service. The Faithful Witness may be ordered of Arbuthnot Brothers & Co., Toronto, for $1.00 for the year, and will prove helpful from other standpoints than that now mentioned.

Word has just been received as we are going to press that the beloved Father of Mr. Frost fell asleep in Christ at Chicago in the early morning of the 13th. Will the friends of the Mission please remember in prayer those of the family who remain, and give praise for the saintly life that has now finished its earthly course.

The Prayer Union.

A number of letters have come to us during the past month, enquiring about the Prayer Union. The enquiries have been of a double nature: first, What is the Prayer Union? and second, Can any person become a member of it? We have been pleased to receive such evidence of renewed interest as this, and would answer those who have enquired and others who may wish to be further informed, as follows:

The China Inland Mission Prayer Union was formed in 1893, as a result of the conviction that there would be greater results obtained for China, and for ourselves as connected with China, if we could secure a greater degree of united prayer. The thought was taken up most heartily by our friends, and with little effort on our part, the Union has grown from year to year until its membership has reached over fifteen hundred praying friends. These are scattered through the length and breadth of the continent and not a few are in foreign lands.

The Prayer Union members are given a card each year, which bears upon its reverse side a promise-text for the year, and upon the face, the name of the member, together with the title of the Union, and the four objects for which special prayer is to be made. These last are as follows: 1st. For all Missionaries and Native Helpers in China; 2nd. For all China Inland Mission Missionaries and Native Helpers; 3rd. For China's millions, that many may be saved and sanctified: 4th. For more labourers in China, native and foreign.

We have carefully avoided asking for any pledges in reference to the frequency of prayer or the special time of prayer. We would be glad if the Members of the Union would remember the objects specified, daily; and we would suggest as the best time, that of the morning watch; but each is free to seek the guidance of the Spirit and to follow His leading in these as in all other matters. The taking of the card simply signifies that the person joining the Union desires to unite with the Lord's people as one of His special remembrancers in behalf of China, and that he wishes the card to put in some convenient place to serve as a reminder of his privileges in this respect. We have likewise avoided making any charge for membership, as we wish those who are not able to pay any fee, as well as those who are, to unite with us. If a person desires to cover the cost of the card and to pay for the copies of "China's Millions" which are sent to him as a member of the Union, he may do so by remitting 75c.

Any person who will count it a privilege to unite with us in this blessed and holy fellowship of prayer is at liberty to send in his name to us, when we will forward him his card of membership and copies of "China's Millions" through the year. Any person is at liberty, also, to add to his name the names of praying friends whom he has ascertained will be glad to join the Union with him.

God has given altogether new blessing to the work since the Prayer Union was formed. Will not those who are members of the Union ask God to increase the number of those who are praying with us that still greater blessings may be asked for and received.

Postage Rates.

Some of our friends in China wish us to advise their correspondents that they fail frequently to put sufficient postage on their letters to Shanghai. There are a number of cases mentioned where overweight postage has had to be paid, amounting, on a single letter, to as much as thirty and forty cents. The fault, it appears, is not in failing to use five-cent stamps instead of two or three, but in putting five cents on a letter whose weight required ten cents or fifteen cents. We are sure that our friends at home will gladly correct this.

It is to be remembered that the rate of letter postage to Shanghai, from the States or from Canada, is not five cents for every *ounce* and fraction thereof, but five cents for every *half-ounce* and fraction thereof. With such a low limit of weight it is advisable to use scales in connection with each letter, and make sure that the postage attached is sufficient.

The rates of postage for pamphlets, newspapers, etc., can always be obtained from the mailing department of the local Post Office, and it is well to have the person in charge both weigh any packages of the kind and advise as to the amount of postage needed, before mailing.

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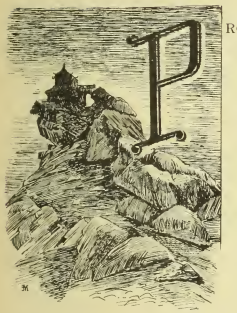
CHINA'S MILLIONS

"Ye also Helping Together by Prayer for Us."

2 Cor. 1 : 11.

BY MR. WALTER B. SLOAN.



PROBABLY there is no part of our Christian service in which we require so constantly to be stirred up as in the ministry of Prayer.

We propose to consider the subject with a view to calling forth more prayer on behalf of God's work amongst the heathen. But until we know how to pray so as to obtain answers in those matters that belong to our immediate surroundings, it is vain for us to think that we can prevail with God on behalf of those who are far off from us. We, therefore, would first regard Prayer in its general aspect, and then specially in the direction of the world's evangelization. With deep truth it has been said that "Prayer moves the Arm that moves the world."

How often, after a great revival has swept through a district, or after a new mission field has been opened up, it comes to light that some of God's children have been diligently waiting upon Him, and asking from Him the very blessings that He has now openly bestowed! The Apostle Paul, in Epistle after Epistle, writes in the strongest terms of the way in which he prayed for the spiritual prosperity of those whom he had become instrumental in leading to Christ. His appeals to these converts that they should unite in prayer on his behalf show us how deeply he felt that the progress of his own wonderful ministry was dependent on the prayers that others, in turn, would offer for him. In writing to the Roman Christians, whom he had not yet visited, he says, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15 : 30).

To pray for our brethren cannot be a work that we may undertake, or leave alone, as we feel inclined: prayer is a positive duty. We owe it to them for Christ's sake that we pray for them; and the love of the Spirit is to be the constraining power in our hearts, drawing us to toil in this ministry. We shall only be able to continue praying when we have the assurance that our prayers are heard, and that we do really obtain answers from God.

This leads us to look at the conditions laid down in the Word of God on which He will respond to our asking. These are summed up for us in our Lord's own words: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15 : 7). Our life must be one of real communion of heart with our Lord, else we may come to God with many specific petitions and get no assurance of an answer, and no evidence of an answer in the actual experience of life. If we are to strive with God so as to obtain, then simple, true fellowship with the Lord Jesus must be our normal life. His words are to abide in us. Only in this way can we know His mind, and understand aright what to ask for.

We come now to prayer, specially in its relation to Foreign Missions. We must be deeply convinced that prayer is our most effective weapon against the powers of darkness—that only by it can we prevail against the fearful odds that have still to be faced in carrying the Gospel to every creature. What practical direction shall our prayers take?

(1) For the Missionaries.

We have too long regarded them as ideal men and women who were certain to be in earnest whoever else might be indifferent. Looking at the general line of sacrifice upon which they start forth, it has been taken for granted that the principle of self-sacrifice has been maintained in the details of every-day life. We have thought that in living in a heathen land, and away from the life of a civilized people, they were free from the temptations of the world that drag ordinary Christians down. What are the facts? That they are men and women of like passions with ourselves, apt amidst the constant contact with heathen indifference to become indifferent; in danger of self-indulgence in the details of every-day life, even although the first step of their career has been one which involved sacrifice; and finding that the world is not left behind when home is forsaken for a foreign country. These facts we must keep before us, and ask that the Missionaries may be kept earnest, self-sacrificing, and free from the power of this present evil world.

Instead of the life of the Missionary being a comparatively easy one, he has gone to attack the Evil One on his own special ground. Constant contact with those whose lives are full of sin in its most vile aspects, and who think nothing of it, has a tendency to lower the Missionary's own sense of its loathsomeness. Presenting the truth of God day after day to those who treat it with utter indifference tends to shake one's own confidence in its powers. And seeing the multitudes passing away into eternity without receiving the Message is apt to raise

questionings as to the reality of God's judgments. Surely, then, the Missionary needs to be upheld in prayer by those who can prevail with God. He needs to be kept in constant fellowship with the living, ascended Saviour; he requires the truths of the Gospel-message ever to be made fresh and powerful in his own heart's experience. The Holy Spirit is gloriously able to work in him these blessed results; but the Spirit only will do so in answer to the prayers of God's people on his behalf.

(2) For the Christians now gathered out from amongst the heathen.

If we would pray for them we must love them. This can be, even although we never see them, nor come into contact with them. When our love to Christ is true and deep, it is easy to love all those who are His. Then we must have some understanding of what their special needs, difficulties and dangers are if we are to ask effectual help for them from God. It must be plain to us all that if the surroundings of heathenism are hindering to the Missionary, they must be so in a greatly intensified degree to the native Christian. He has grown up in the polluted atmosphere, and the effect of the old associations cannot be thrown off in a day, when he has still to live in constant contact with the former surroundings. He lacks all that our own early training in Christian truth and morality has done for us; and who of us can estimate how much that means? The Bible has all to be learned by a mind that has had no previous preparation for apprehending its wondrous truths. Lastly, sacrifice and persecution are not mere names to the convert from heathenism. Sometimes wife, children and home have all to be left behind in confessing Christ. Serious bodily injury has often been sustained and, in the case of Mohammedan converts, acknowledging Jesus has meant the loss of life itself. What a ministry of prayer lies open here before us whose lives are comparatively so full of privilege!

(3) For the Heathen.

Every one amongst them is entitled to hear the Gospel. What need for prayer that God will speedily thrust out labourers! Where the Gospel is preached it must be "with the Holy Ghost." He alone can make it really effective to their salvation. Every day we live, the Message is being brought before numbers of people in heathen lands. Let us, then, daily wait upon God that His blessing may accompany the word spoken. It is well that our interest should be specially concentrated on some part of the field, and that we should obtain all the information that we can about it, and so ascertain the definite objects that call for prayer, and at the same time take note of the answers that God sends. But "the field is the world," and we require our hearts enlarged to take this in. How great is God's purpose expressed in the words, "until the fulness of the Gentiles be come in"! (Rom. 11: 25). This is not a question for us to speculate about, but our faith may be strengthened, in these present wonderful days of blessing, by the words "the fulness of the Gentiles."

May this word of His abide in us, and take hold of us, until we are constrained by it to take hold of Him in prayer that in the darkest places of the heathen world we may quickly see "multitudes in the valley of decision."

Serving Our Own Generation.

BY EUGENE STOCK, ESQ., OF THE CHURCH MISSIONARY SOCIETY.

(From an Address at a China Inland Mission Farewell Meeting, in Exeter Hall, London, England.)

IN our desire to thank God for His great goodness and mercy in Missionary enterprise, we do well to look back a little. We may profitably remember His dealings with His servants of old, as well as with those who live now. Living much in the past lately—reading up old documents for a certain purpose—I have been stirred to my heart's depths as I have learned from old records about the men and women who went forth in the Name of the Lord, when there were no great steamers to take them out, when there were no comforts such as we now enjoy, when they had very little experience of others to fall back upon, when their support was slight, and when their dangers and perils were far greater than anything known in the present day.

But it is laid upon my heart to give you, if I may be allowed, an illustration or two of the words which led to the adoption of the Student Volunteer Missionary Union Watchword. You know the words: "The evangelization of the world in this generation." I am not sure how this was originally suggested, but Dr. Pierson constantly emphasized the idea in connection with Acts 13, where Paul, addressing the Jews of Antioch, refers to King David, and mentions him, in verse 36, as follows: "David, after he had served his own generation by the will of God, fell on sleep."

That is what you and I have to do. We are sending money to India just now, not to help the famine-stricken people who died a hundred years ago; nor are we doing it to succour those who, if the Lord tarry, may be starving a hundred years hence. Our assistance is intended for those who are there now, and who are in danger of starvation at this moment. We are to serve our own generation, and to do it in accordance with the will of God. My dear friends, let us each take the words home to our own hearts, and ask ourselves, "Am I serving my own generation by the will of God?"

I wonder whether you have ever heard of a Missionary who lived in the reigns of our Henry III. and Edward I. Many here are interested in North Africa. Well, I suppose this was practically the first Missionary to Mohammedan North Africa. He was a Spanish prince, and, of course, lived in a dark age. No doubt his creed was very largely a Romanist one; but he loved his Divine Master, as some in that age did, notwithstanding the errors in which they were brought up. Converted at the age of thirty, after a life of pleasure and vice, he entirely yielded himself to the Lord, to "serve his own generation by the will of God." He tried hard to get the bishops and councils of the Church to send Missionaries to the Mohammedans. The Spanish way to treat Mohammedans was to fight them; but Raymond Lull clearly saw that was not the right way. He held that the Holy Land was to be won as Jesus and His apostles had sought to win it—by words, prayers, tears, and blood. At length he went forth alone; and for half a century that man travelled, preaching the Gospel to Mohammedans in North Africa, in Cyprus and the Levant—aye, in Armenia, too. In his old age he wrote as follows: "Once I was rich, had wife and children, and led a worldly life. All these things I cheerfully resigned for the sake of Christ. I have, for His sake, been cast into prison, I have been scourged, like the Master, and have laboured for forty-five years in North Africa. Now I am old and poor; but I will persevere unto death, if the Lord permit." And persevere unto death he did. He went back again at the age of eighty to North Africa to minister to the little band of converts which he had gathered. Unable to control his feelings any longer, he came out boldly in the market-place, and spoke to the very Mohammedans who had before imprisoned and expelled him, challenging them to accept the truth concerning our Lord Jesus Christ. But they dragged him out of the city, and stoned him to death. The motto of the great book Raymond Lull wrote was:

"He who loves not lives not,
He who lives by the Life cannot die."

We come to a little later period. Did you ever hear of John Eliot, the Apostle of the Red Indians? He, in an emphatic sense, "served his own generation," for he served no other. He gave himself to God's work amongst the Red Indians in America, and must have learned more than one language. At any rate, into one language, the Mohican, he translated the whole Bible. The book exists to-day, but the tribe is quite extinct, and not a soul in the world can read that Bible. "What is the good of that?" you say. Ah! he "served his own generation." That man has met, I do not doubt, in the spirit world, before the presence of the Lord, the souls God gave him through his translation of the Bible.

David Brainerd, another Missionary to the Indians, died at the age of twenty-nine. What could he do in the three years he was among them? Ah! sometimes the Lord calls His servants to die; but Brainerd's life influenced Martyn, Carey, Samuel Marsden, the Apostle of New Zealand, Thomas Chalmers, the great preacher of Scotland, and, through them, countless multitudes.

We need not go abroad. There was, in the early part of the century, a very plain, simple clergyman in London, serving a church here, the same church in which his grandson now serves, close to Moorgate Street Station. It occurred to the good clergyman, whose name was Josiah Pratt, that it was very desirable there should be a missionary magazine. There was no "Regions Beyond" in those days, and no "China's Millions," to say nothing of the periodicals with which I have had the privilege of being connected for some time. I hold in my hand a little brown volume containing the first twelve monthly numbers of that first missionary magazine. It was called The Missionary Register. It was not connected with any particular society. Mr. Pratt happened to be the Secretary of the infant Church Missionary Society at the time; but the magazine comprised a record of all Missions, and continued such for forty years. Over that period one may trace the history of all the societies from its pages. Ultimately the magazine became elbowed out of existence through the various societies starting their own publications, which are much larger than The Register. The latter was a beginning on a very small scale.

One of the numbers has an announcement of the news, then just received, of the death of Henry Martyn. The volume also contains a report of the speech delivered at the first Missionary meeting held in the city of Bristol by Mr. Harford, the uncle of Canon Battersby, who founded the Keswick Convention. Since entering this meeting I have been turning over the pages to see if I could find any allusion to China. I have found two. First, to Robert Morrison, who was then the only Missionary in China, his presence there being only due to the fact that he was able to do translations for the East India Company. During the five years he resided there he had printed in Chinese the Gospel of St. Luke, the Acts of the Apostles, and a religious tract upon the Redemption by Christ. The other allusion is very striking. It appears that Morrison's humble work had frightened the Chinese Emperor, and an edict was issued against Christianity. Part of it ran to the effect that if any Europeans should come preaching Christianity, the chief should be executed. But our dear brother, Mr. Hudson Taylor, has not been put to death. Those who stood next in rank to the chief were to be imprisoned, with a view to ultimate execution; while those who embraced the religion were to be expelled the country. This was in 1813. Have we not much for which to praise the Lord in 1897?

Here we get a clergyman editing such a magazine for years. Did he not serve "his own generation" therein? A large part of the growth of Missionary interest is due to that magazine. I have been amazed at the amount of deeply-interesting information contained in that small volume, including the origin of work by Robert Moffat, John Williams, and others; but time does not permit details.

You may be a Missionary abroad, or your work for God may lie at home. It matters not if, by the will of God, you are "serving your own generation," that is the essential point. Whether your service be long or short is a secondary consideration; it will all be as the Lord has ordained.

When I was in New Zealand three or four years ago, I took tea with a dear lady who went out to that land as a Missionary's wife in 1825. There was then not a single Christian in New Zealand; but she has lived on to see many. She was ninety-two when I had the pleasure of taking tea with her. She went home to the Lord five or six months ago at the age of ninety-six. There they had been, all that time, serving "their own generation by the will of God."

It was so with those two dear young friends of mine, Nellie and Topsie Saunders. The beauty and grace of their young lives had been given, in the city of Melbourne, to gaiety, to self, and to the world. But the Lord met with them, and they just gave themselves right away to Him. They did not merely, like many others, give up what was sinful, for His sake. They did not merely relinquish much of that concerning which it is common to say, "There is no harm in it." They gave their whole selves to the Lord; foregoing even what was not sinful, for Christ's sake, if only they might be more devoted to Him, and yield Him more entirely what was His due. It was but a short period of service which the Lord permitted them to do, but it was a blessed period. When the hour came, they yielded their souls up to the Lord, as they fell by the knives of Chinese murderers. Ah! it was but a little time; but they, too, "served their own generation by the will of God." That is what you and I, dear friends, have to do.

It is an old question, and has been asked in this hall hundreds of times; but can it be asked too often? Let us ask Him, humbly, earnestly, simply; may our hearts be lifted up to Him as we join in it all together: "Lord, what wilt Thou have me to do?" Then—"Where, Lord? Is it to be in my own home?" Very well; if the Lord appoints that, it will be right. "In China, in Africa, in the heart of South America?" If the Lord so appoint, it will be right. Only let it be done now. "Our own generation"—that is, this life.

I made a calculation only the other day that there are about sixty-six heathen dying every minute, which is a fraction more than one every second. If we are to serve "our own generation," there is no time to spare. Why, those who will be going into eternity between this quarter past nine o'clock and midnight, belong to this generation now! It is too late for you and me to reach them. There will be more going into eternity to-morrow. It is too late to reach them. Oh! let us lose no time in reaching those whom we can reach, whether at home or abroad.

The Jews in Ho-nan.

BY MR. DENNIS J. MILLS.

THERE exists historical evidence that Jews penetrated to China soon after, if not actually prior to, the Christian era, and that probably they came across Asia from Babylonia. The existence of a Jewish community in K'ai-feng Fu, the provincial capital of Ho-nan, has been known in Europe since the seventeeth century, the Jesuits then resident in that city sending home reports of their number and influence, the magnificence of their synagogue, and the character of their worship.

These letters excited great interest, and, by special command of the Pope, copies were taken of the Hebrew inscriptions which adorned their synagogue, and the many carefully preserved MSS. of the Old Testament books, then in possession of the heads of their community, were carefully examined. Through the subsequent expulsion of the Jesuits from K'ai-feng Fu, nothing further transpired with reference to this interesting Remnant till the present century, when they were visited by two native Christians, sent by Bishop Smith from Shanghai in 1850, while in 1866 Dr. Martin also paid them a visit. In Williams' "Middle Kingdom" (Vol. II.) accounts of these and other efforts to reach them may be found.

When living in Cheo-kia-k'eo, during 1888, one of these K'ai-feng Jews called on us there, remaining with us over the Sunday, and I well remember how interested the native Christians were in thus

meeting for themselves one of Israel's scattered race—in himself a tangible proof of the divine origin of the Holy Scriptures they had so lately come to know about.

During 1890, residing for some months in the immediate vicinity of K'ai-feng, I came across some of the Jews of that city, and on one occasion, when visiting there, found out the site of their former synagogue, and met at least one of their more prominent men. They are now known by the name of the "Tiao-kin-kiao," or "Sect-which-picks-out-the-Sinew." This name had evidently been given them through their observance of the custom described in Gen. 32 : 32.

Upon enquiry in the city, I was directed to a street bearing the name of this sect. Arrived there, we accosted the proprietor of a small, dirty sweetmeat shop, and soon found him to be one of those we were then seeking for—"the only one," he said, "now living in that street," the rest—some two hundred families of seven different surnames—being scattered over the city.

Dressed precisely in the manner of the Chinese, our friend no more than any other of the Jewish community would have attracted attention or betrayed his ancestry. True, upon closer inspection his features were not of the ordinary Chinese type, but in a province like Ho-nan, where there are tens of thousands of Mohammedans of Arabian descent, this is by no means a peculiarity.

He volunteered to be our guide to where their synagogue had once stood, only a short distance away, and situated behind the houses of the street. Alas! where once Jehovah had been worshipped was now but a place for refuse, and, in part, a stagnant pool of dirty water—a large upright stone in the centre alone serving to mark the site as the property of the Jewish community, and to commemorate its sacred memories.

The open space is of considerable extent, measuring, probably, 500 feet by 200 feet. The destruction of the building began by the poorer members of the community filching here a stone and there a few bricks, the sale of which, during a time of special distress, had helped to relieve their necessities. This went on until the whole place was demolished—part of the materials also being sold to the Mohammedans for the purpose of building a mosque.

This work of demolition only became possible by the decease of the last of their rabbis. There remained no one who could read Hebrew; their sacred writings had never been translated into Chinese, public worship had for many years been discontinued, and "there was no King in Israel"—no one to protect and repair their property.

One could hardly help weeping at the sight of the desolation, especially, too, as it was but a picture of the state into which this remnant of the seed of the natural Israel had fallen. Many of them, we heard, now intermarry with the heathen, and are given to idolatry; and all of them are apparently wholly ignorant of, or indifferent to, the gifts and calling of God, which are without repentance.

We afterwards visited a man named Kao, who had been to Pekin, and lived there with some of the Roman Catholic Missionaries for over two years. These had cherished the idea of rebuilding their synagogue and Christianizing their worship. To this end, he said, they had commissioned him to obtain for them twelve young boys who might be trained with this object in view. However, on his return to K'ai-feng Fu he failed to persuade any of the parents to give up their children for the purpose, and the project was abandoned. (Afterward we were told by another that Kao, given a considerable sum for the travelling expenses of the boys, had used it to open an opium-shop!)

A STREET SCENE IN NORTH CHINA.

Enquiring as to any remaining copies of their Scriptures, he informed us that the only one remaining was in his possession, many having been spoilt by damp. "One," he said, "about eighty years ago had, during a violent storm, been carried by the wind right into heaven—and from that time," he added, "our religion began to decline."

The Jewish community seems to be far from united, disagreements and quarrels being apparently the rule. At the time of our visit one of their number was in prison awaiting his trial for the murder of another.

Offering our friend a copy of the Old and New Testaments, he said he already had a large boxful of Christian books, and, though we tried to interest him in the promises made to Israel, and the offer of salvation in Christ, to all we could say he appeared perfectly indifferent: he knew all about it, he said.

We should have liked to have sought out others, but, having now been the greater part of two days in K'ai-feng, and desiring not to invite expulsion by the authorities, we felt it better to move on, hoping to return at another time. The hoped-for opportunity to return has never yet come to the writer.

The Chinese Jew who visited us in Cheo-kia-k'eo in 1888 has since been baptized in Nan-king, and quite recently, I believe, has revisited his friends there, still holding to his profession of faith in Christ. I ask prayer for him, and for these of whom I have now written, so nearly absorbed by the prevailing heathenism around. If but a tithe of them were to turn to the Lord, and that vacant site—situated in the very heart of the capital of the central province of China—so long sacred to the worship of the true God, should become the place of assembly for a living, vigorous Christian church, what a blessing to China would result, and what glory would accrue to the name of our God!

How the Work Was Opened in the Si-an Plain.

BY MR. A. BLAND.

ONLY five years ago the first house was rented, and we thankfully transferred ourselves and our belongings from the inn at Feng-siang, which for three years previously had been our headquarters, to more comfortable surroundings. A few months earlier Mr. Lagerquist had joined us. Before that time four of us only, including our lamented Brother Redfern, had been endeavouring to evangelize an extensive district of some 12,000 English square miles. This large tract of country contains twenty principal towns—Si-an, the capital, with its half-a-million inhabitants, and a great number of smaller towns, villages and hamlets. There were open doors on every hand—far more than we could enter effectually. For many months nothing further than an occasional call could be given at the greater number of these towns and villages.

Happily, all is changed now. Soon after taking possession of the new Mission house in Feng-siang, we were cheered by the arrival of the first contingent of our Scandinavian friends. They threw themselves heartily into the work, Bros. Henriksen and Sodorstrom itinerating very thoroughly in the west, Mr. Holman in and around Si-an, and others elsewhere. Within the last four years, as more have joined us, the Lord has continued to open towns for residence, no less than fourteen such having been occupied during that time, not including the stations of the Baptist Missionary Society to the north of Si-an.

The earliest journeys were necessarily taken with a view to spy out the land. We, ourselves, knew next to nothing about it, although years before others of the China Inland Mission had preceded us, and for a time had done faithful pioneer work in and about the capital. A typical journey I readily recall, when, starting from Feng-siang, a whole month was occupied in making an irregular circuit of 330 English miles to the north and east, allowing time only for a short stay at eight principal towns and a few smaller places. Upon returning to Feng-siang, Mr. and Mrs. Botham engaged in a similar tour to the north and west. In this way new ground was broken up, many new places were visited, and thousands of Chinese saw, for the first time, the much-maligned foreigner; they crowded around him on the streets, in the inns, at his meals—often from early morning until late at night. Some hours a day were given to preaching on the streets, varied with posting up sheet-tracts on the walls, or with the sale of Scripture portions and booklets. The latter afforded a splendid opportunity of gratifying the curiosity of the people, as we replied—perhaps for the thousandth time—to such questions as who we were, whence we came, where we were going to, our honourable name and age, our books—what they contained, and many other such queries. After that was over, a few would invariably repair to the inn for further information, and occasionally our hearts were gladdened at the opportunity afforded of pressing home the great truths of Christ's salvation to the heart of some enquiring individual. But, when working the more important towns, other visitors sooner or later made their unwelcome appearance. The first intimation of their arrival, perhaps, would be angry voices threatening the landlord of the inn for daring to receive us. These were the police, as we may call them; and in a most unceremonious manner they would demand to see our passports, and convey to us their superior's orders to quit the city immediately. Much tact, as well as patience, was required in dealing with these men. Should we insist upon making a prolonged stay, they would wreak their vengeance upon the unoffending landlord. Thus, as a rule, it was wiser to remain a day or two only, and then leave the city, merely to return again a few months later. As a result, the officials became less suspicious of our intentions, and at length they ceased to trouble us.

After thus becoming acquainted with the district, certain towns were recognized as being good centres for evangelizing a more limited area. The work took a definite form wherever we found it possible to give a few weeks to visiting leisurely the towns and villages within easy distance of any of these centres. Then we were able to come into closer contact with the people, and, by mutual acquaintance, gradually disarmed their suspicions. It is no cause of surprise that they do not receive us with open arms. Yet much forbearance is required at times, or one is apt to be provoked at the cry, "Foreign devil," and to resent the remarks passed upon us. One might easily be annoyed, when, in selling Scripture portions and tracts, it so happens that at a word from a bystander, the people smell the books, and then return them, in the belief that poison has actually been put in to injure the reader—a sample of their many childish ideas. It takes time and patience to remove them, and, meanwhile, the Gospel is to be commended by gentle Christian behaviour, even more than by word.

Another problem was how to reach the scattered population in the hilly districts to the north, the greater part being out of sight in their cave homes, and other corners, where we could never hope to enter. This we partly solved by attending the markets—held every second or third day—where crowds of people assembled from the surrounding country. At the annual cattle fairs, which constitute another feature of the district, thousands of people flock together from far and near, and we were careful to note on our map the dates of these, as well as of the markets.

When enquiring about the latter, the people would usually give three numbers by way of reply, as 3, 6, 9, for instance; by which we knew the markets were held nine times a month—in this case on the 3rd, 13th, 23rd; 6th, 16th, 26th; 9th, 19th, 29th—a convenient way of remembering the dates; or they would simply say, "the odd (or even) day is market"; that is, every other day.

Such is itinerant work in China, as it has been carried on in this and other parts of that land; and wherever continued systematically and patiently, great results have followed. More doors open to us than can be entered, and sooner or later men and women respond, one by one, to the glad message. Let it be remembered that many such districts still remain wholly unoccupied, seldom or never visited. Who of our readers will volunteer for this service?

Crossing the Borderland.

EVER since the year 1875, when the Rev. J. W. Stevenson and Mr. (now Dr.) Henry Soltau, in company with the Rev. Mr. Rose, of the American Baptist Missionary Union, first visited and commenced work for God in Bhamo, many prayers have been presented on behalf of the wide district constituting the borderland of Burmah and China, to which Bhamo stands as the gateway. At the time when Margary, in 1874-5, crossed the interior of China to this Burmese city, the frontier tribes, largely consisting of Kakhyens and Shans, were without the witness of the Gospel. Through the labours of those brethren, and others, especially of the American

Baptist Union, who have followed, it has since been sounded forth to these dwellers in heathen darkness, the medical branch of the work having been used of God in preparing the way.

THE MISSION HOME AT BHAMO.

Our brother and sister, Mr. and Mrs. Selkirk, have now been occupying this vantage post of Bhamo—with a needed interval of furlough in Australia, from which they have just returned—for more than seven years.

Nor have their efforts, and the labours of those who preceded them, including the Rev. F. A. Steven, been without fruit. At the close of 1892 there were twelve members of the little church, and since the work commenced twenty-two have been baptized, including one of the earliest of the Uin-nan Mohammedan converts. Many of our British soldiers stationed in Bhamo have, too, heard the Gospel from their lips.

Once again they have devoted a space of time to reaching the people residing beyond the immediate vicinity of Bhamo. Taking with them a store of books and tracts, and setting out on the 17th November, they travelled on mules over a rough road, and in four days reached Manwyne, where that lamented servant of the British Government, Margary, fell, we are thankful to know, "absent from the body, present with the Lord!"

In this neighbourhood the plain is dotted over with Shan villages, and the cleanly, industrious villagers did not hesitate to buy a goodly number of books to read—and, let us pray, to become interpreted to their hearts by the Good Spirit, who can lead the blind, by a way they know not, to the true Light of the World. An attentive hearing was, besides, given to the message preached to them at the same time. The scenery could not be called attractive—an almost treeless plain, with flat rice-fields everywhere in evidence.

Here the travellers were reminded of the uncertainty of life by the unexpected death of one of the mule drivers, apparently the most robust person of the whole party.

Leaving Manwyne, and having Teng-ueh-cheo, a city well within the Chinese border, as their objective, they proceeded at first along a fairly level road, two of the later stages being over rough mountain paths.

They found Chinese inns here, as elsewhere, available for their accommodation en route, and opportunity for further sales of books arose by the way, of which they gladly took the fullest advantage.

Teng-ueh reached, they, for the first few days, occupied quarters in an inn just outside, and then moved into the telegraph office yard, inside the city, close to the Chen-tai Ya-men. With a friendly population of between twenty and thirty thousand, and officials not less friendly, abundant scope immediately presented itself for evangelistic effort. In this good work they were still engaged at the time of sending off their most recent letter.

Very interesting it is to see the two China Inland Mission stations, Bhamo in Burmah, and Ta-li Fu in Uin-nan, almost joining hands; for Teng-ueh is but fourteen days' journey from the latter.

Mrs. Selkirk is, we believe, the first foreign lady to visit this region. Let us pray that efforts made by her to gain a hearing for the Gospel amongst the women there may be abundantly crowned with the blessing of God, who has so remarkably led His servants into their midst.

BHAMO FROM THE RIVER.

A Child's Home-Going.

(For the Young.)

BY MRS. DUFFY, TS'ING-KIANG-P'U, KIANG-SU.

LI UEI-PAO was one of our older scholars—a dull, heavy boy, who apparently took little in. Since coming back to school in September last we all noticed how much more attentive and earnest he had become at morning prayers, and also at the little service which either Miss Hunt, Miss Thomas or I take with the children each day. A bright little scholar died in the summer, who, we believe, went to be with Jesus, and I told them about him, and said that most of them were now old enough to decide for Jesus, and spoke of how much joy, peace and plenty there was for ever in heaven. This seems to have taken hold of Li Uei-pao, who himself soon became seriously ill, as he referred to it more than once when dying. He was the son of very poor parents, and, I believe, often knew what it was to come to school hungry, and seldom, if ever, to "ch'ih-pao-liao" (eating to satisfaction). The last time he came to school was on November 9th: he then had a swollen face, and was not feeling well. Miss Hunt gave him a letter for his mother to take him to Dr. Wood's dispensary, which they did on Tuesday afternoon; but he continued to get worse. On Thursday I went to see him at his home, and found the parents had taken him to a Chinese doctor, who pronounced him to be suffering from blood poison. I told him at my last interview that he might die; but if he trusted Jesus it was all right. He was too ill to answer, but nodded his head with such a bright, intelligent look. He passed away on Sunday, the 15th November, and here is a little of the testimony he bore before he died, gathered from a Christian woman living close by, and also from his mother, who, so far as we knew before her boy's death, was not even interested in the Gospel. Soon

after my final visit he asked the Christian woman to sing with him the hymn—

"Happiness is what all men seek;
They love heaven and fear hell."

Then he said Jesus was preparing a place for him; he was going to heaven; he felt so glad; he had no fear of death; he was going to eternal happiness. "Mother," he said, "when I am dead you are not to burn paper or incense; and, mother, you go to the Gospel Hall and learn about Jesus; He can save you. I believe and trust Him." Just before he died he said, again and again, "My heart is full to overflowing; I have no fear of hell."

Calling, subsequent to his home-going, we found his mother crying bitterly, but not wailing, as is the custom. "I know my boy is happy; he was not a bit afraid of the evil spirits, and talked constantly about Jesus," she said. "He is happy; I wish we all knew what he did; but I will come to the Gospel Hall, as he asked me; and will you tell about Jesus?" And next day she came to the women's class.

Since I began this letter Miss Hunt has been in to tell me that some one told her the dogs had found his body, and when the elder brother heard it he said, "It does not matter; it is only his body, his spirit is with Jesus; but don't tell mother." You see what a certain testimony this boy has left behind. This brother of his, over twenty years of age, was formerly much opposed to us. Will you pray for the whole family?

"Where Satan's Seat Is."

BY F. C. H. DREYER, K'UH-U SHAN-SI.

I HAVE learned much of the reality of Satan's power since coming to this land, and have had many a fierce struggle, but I suppose no foreign Christian can feel his power more, or as much, as the native who is endeavouring to break away from it. A man named Sang (in some way related to our Bible-woman, Mrs. Sang) came in and said that lately, on three occasions, he had been terribly frightened by visits during the night of some mysterious being, which he seemed unable to describe, though he said it had a large and horrible head. He and his family are enquirers, and he has not worshipped idols for about a year. He was very obstinate and unwilling to believe at first, but yielded after he saw in his sons, who believed before him, a number of manifestations of God's power to protect. The village in which he lives is a stronghold of satan, who has provided for their accommodation a good supply of temples and an abundance of opium, which is freely smoked by all. As faithful servants of their master, they, of course, oppose with all their might any who may endeavour to break away, and turn, en masse, upon any who dare to turn to the true God from their idols. Mr. Sang and family have not been without trials along this line. In the village here there is a custom of annually taking turns in collecting the idol taxes (or fees contributed by each household to support the theatricals held in honour of the gods), and looking after the theatrical company, in providing food, etc. for them. Last year Mr. Sang protested against paying the fees, for, as he no longer believed in, or worshipped those idols, he was not going to spend money on and help to support them. However, after much talk, the opponents won the day by the promise that if he would pay "just this time" they would not trouble him again, and Mr. Sang yielded, against the will of his sons. This year it is his turn to manage the whole affair, and they have already been troubling him about it. Nevertheless, he claims he will have nothing to do with it. At first he thought what he saw in the night might have been the Holy Spirit (!) but, on further consideration, he concluded that the Holy Spirit would not come in such a form, and at such a time and scare people, and that, after all, it must have been an evil spirit, an emmissary of the devil, who wished to get him to turn back to the idols. This is what the villagers predicted. They say, in substance: "The gods have protected and blessed you, and now you are unwilling to worship them. You ought to worship them. If you turn against them they will give you no peace." It may be that satan used the pressure brought to bear upon him to work upon his imagination, but whatever the true explanation, it certainly seems to be very real to the man as an attempt of the devil to get him back to idol worship, and he emphatically assured us of the truthfulness of his words. He said: "I have slept in temples, and in all kinds of places, and have not known fear from my childhood, and it does seem very strange that now I should be troubled like this, being over fifty. What I say is true. What could I gain by lying to you about it?" We encouraged him as much as we could, telling him of Jesus' power over evil spirits, and asked him to call aloud on Jesus if the vision was repeated, as well as pray much about it. He seemed to take hold of the thought of Jesus' power, and I hope it may be a help to him. He cannot read much, but is learning, and has committed to memory the hymn "Trusting in the Lord Thy God." This also seems to be a help to him. He, and many others like him in this land, need our earnest prayers.

When the weather is favourable, we usually have an open-air meeting on Sunday afternoons. Last Sunday Mr. Tien and I had a meeting at the Tower East Gate, until the rain drove us in. To-day three of the Christians and myself took a stand in the entrance to the Magistrate's office and had an excellent meeting (judged from outward appearances). Though the weather was unfavourable and rain threatening, we had a good audience, who listened attentively the whole two hours or more.

On Friday the evangelist returned from his labours at Nan-ian. The opium smokers had broken off their smoking, and none of them had suffered much, nor contracted other complications. For this we ought to be very thankful, as it is a new place and the people began with much doubt and fear. Whether they will stand is, of course, another question, which time alone can answer. The general experience seems to be that those who accept the Gospel stand firm, while by far the larger number of those who refuse to be set truly free by Jesus sooner or later go back to their opium. The breaking off of the opium is only secondary in the eyes of the workers, the main point being the carrying of the Gospel to them and their villages. But, as many of the villages up here have no inn, it is very difficult to get an entrance unless by some such way as the breaking off of opium, in which we get into their homes. In such cases the Evangelist goes at the invitation of a number of smokers, lives in the quarters provided, and eats the food supplied by them. Then he gets a glorious opportunity of witnessing to the truth of God in their midst for about a month, and in most cases he is made welcome afterward, whenever he wishes to return. Nan-ian is a large and important town. There is a small market there every other day, and a large one every sixth day. The evangelist was enabled to rent a court, in which the testimony to the truth will be continued by Mr. Nang, our youngest and oldest Christian—youngest in the point of age, though oldest in standing. Mr. Nang has spent the past week with us in preparatory study. On Monday Mr. Kay visited Fan-tien, and T'ai-ping on Wednesday. On Thursday I came on to P'ing-iang Fu at the suggestion of Mr. Kay. I had been troubled with sore eyes for the past few weeks, and wished to see the doctor about them. I expect to remain here until after the semi-annual special gathering of the church and enquirers, to be held here on the 16th and 17th. I have heard, unofficially, that I may soon have a companion. Sunday is a busy day at P'ing-iang. The services begin with a prayer meeting, followed by various classes for strangers, or rather outsiders, Christian men, the women, and a service for the children of both the boys' and girls' school. After dinner Mr. Kay hears the boys recite the hymns and Scripture they have learned during the week. The open-air meetings at the entrance to the Magistrate's office occupy the remainder of the afternoon, and after tea there is a song service. There are thirty-three boys in the school at present, mostly the children of Christian parents. Monday is Dr. Wilson's dispensary day, and he was busy all morning seeing patients with troubles of every description, curable and incurable, from a child who swallowed a cash some weeks ago, and has been able to swallow nothing but milk since, to a man with a broken wrist and arm, which, though it was not set, was nearly healed in a wrong position. The hospital is arranged very nicely. He also has an opium refuge, with quite a few patients who are breaking off the habit. Mr. Cheo lives with them, and teaches them, and every evening Mr. Kay preaches

the Gospel to them. I accompanied Mr. Kay and several Christians to a large cattle market, held at an immense temple erected in honour of four ancient emperors of China, a few li from this city. The market continues for about a week, and is an important occasion. Thousands of horses, mules, donkeys, oxen, etc., are offered for sale, and the many people who come make it profitable for the dealers in other wares to set up their tents and display their goods, so that many other goods may also be had. Though standing crowded together in the hot sun without protection, the people listened very attentively and respectfully to the Gospel message, better than many an open-air audience in America. The temples are very fine, and must have cost no small amount of money. In the main building there is an immense image of one of the emperors. At the sound of the gong, men, women and children fall down and worship, knocking their heads on the stone floor and making their bows. With most of them it seems little more than a form, and I am told by some natives that idol worship has greatly decreased within the past few years. How sad that they should thus rob God of the worship due him and bow themselves to lumps of painted clay. This is the great day of the market, so we went down again and took our stand on the platform of one of the arches on the temple yard. I play the hymns we sing on my violin as best I can, and that soon brings a crowd. In spite of the many who listen attentively, it is sad to think of the overwhelming majority who are not touched at all.

Kindness of an Official.

A LETTER FROM MR. H. F. RIDLEY, OF SI-NING.

I SUPPOSE my letters written to you during the rebellion have come to your hands in time. The change to Lan-cheo, and then to Liang-cheo, has done us good. We hope to return to Si-ning the first week in September; though it is still a very sad place. Between the dates of June 18th and July 6th, over seven hundred rebels were dragged to the city, and beheaded before the Tao-tai's Ya-men; and still more are being seized. You cannot wonder that I feel it hard to take my wife and little ones back so soon, but she will not be left behind.

We feel quite home-sick for the spot which has been so woven and warped into our hearts by the trials and sorrows which we have shared with the poor people, and the aid we were enabled to render to somewhere about two thousand wounded men, women, and children. The agonies of the suffering ones, the distress and heartrendings of the bereaved ones, pierced like arrows into our souls. We were drawn strangely towards them, and proved to be their friends in need. How far we have drawn them toward us remains to be proved. Many gifts have come from those we helped.

Certainly the officials have shown their appreciation. Just before leaving Si-ning, Mr. Hall and I went to see the Prefect, to pay for the grain which he kindly lent us last year. Unable to purchase grain, we took silver; but he refused to take the money at present, telling us to wait until the new grain comes in, which will be much cheaper, and then return it; involving a saying to us of three to four taels. To his question: "Had we any coal?" we were compelled to reply in the negative, and I have just heard from Mr. Hall that he has sent some coal, in fulfillment of his promise then to do so. He also enquired if we had straw, peas, and bran for our animals, and I felt glad to reply that we had these. "Well," he said, "anything you want, just tell me, and I will get it for you." Is not this kindness from an official? I am sure we have need to be thankful! He always recognizes us on the street. We were able to return a little of his kindness by giving him eye medicine; and now Mr. Hall has the District Magistrate as a patient, who requires similar treatment.

It is the general opinion that this city would have been lost but for the faithfulness and bravery of the Military Governor. It is a joy to find such officials, who are loyal to their King; kind and sympathetic towards the people; brave and faithful in the performance of their duty, and such a one is this Governor. His faithfulness has brought him great rewards; whereas, on the other hand, the Tao-tai's treachery and unfaithfulness brought upon him six months' confinement in his Ya-men, a thorough beating by the people, degradation by the Emperor, and, finally, he committed suicide in Lan-cheo, rather than go to Pekin. "The way of transgressors is hard."

How glad we are to hear that Mr. Botham is to be appointed Deputy-Superintendent for Kan-suh, and is to be stationed at Lan-cheo! Our dear Superintendent, Mr. Easton, visited us occasionally—always, it seemed, at the cost of his health; and Han-chong is a long way from these northern stations. Henceforth our isolated stations will be brought closer together, as it were, by Mr. Botham's visits, and the workers strengthened and encouraged.

Now we shall hope for more workers—we shall look forward to a good big group from both Homes in the spring. Ours has been trial upon trial, sorrow upon sorrow—our hearts are indeed sad just at present. The high expectations we had of meeting with our dear, and now departed brother, Horobin, and his family, were suddenly dashed to the ground. He is with Jesus, which is very far better; but our hearts are sad for our dear sister and the three little helpless ones, and again for poor Kan-suh, deprived of another earnest, devoted worker, where she can so ill spare any.

Ours is indeed a hard Province—not hostile—scarcely a shade of that; but, oh! what indifference; so much like the people of Ezek. 33: 31-33. But an old proverb runs, "'Tis darkest before dawn," and we may hope that we are passing through our darkest cloud of trial and sorrow. In going through it may we have the assurance that brighter and happier days are dawning for the millions of benighted souls around us, and that many, very many, may become our joy and crown!

The Story of Ren Kueh-chu.

BY MISS JACOBSEN.

REN KUEH-CHU was the eldest of a family of three. At the early age of fourteen his evenings were spent with the boys of the village gambling for a few cash. Gambling became his ardent sin, and, because of this, he was beaten by his father, who saw the evil tendencies in his boy's ways and wished to reform him. At the age of eighteen he left his home for a city called Kiai-hsiu. He worked at a shop for some time, and his love for gambling increased, until he put up forty cash every night. After a few years he became his own master, and went round the city selling food. At this time his mother came to the place, and, constantly hearing about her son's gambling habits, she was very grieved, and often exhorted him to give it up, but without success. He, himself, was much afraid to be known as a gambler, and tried to do it secretly, but when he found that it could not be hidden, he went openly to the gambling house outside the Mandarin's dwelling. At times he saw his sad condition, and with great yearning desired to reform. He burned incense before the idols, thinking that they had power to help him, but the more incense he burned the greater the desire to gamble seemed to grow, and, in spite of his times of remorse, his heart was not changed. It went so far that, in one night, he would gain or lose from forty to fifty thousand cash.

One day, going to a fair in the city, selling his food, he was taken seriously ill. At the inn where he was staying was a fortune-teller, who told him that his illness would not be better unless he returned

to Kiai-hsiu. About this time he had a dream that impressed him as having a meaning. He dreamed he was in a garden, where he saw a lot of foreign lamps, and a priest escorted him around the garden. After his return to Kiai-hsiu he got better, and the next day after his dream he met a friend, who asked him to go with him and visit the foreigners. Mr. Russell was staying in Kiai-hsiu at the time, and a number of Swedish brethren, who had just arrived, had taken up their abode there for a year's study of the language. Ren went with his friend, and they were invited to the Sunday meeting. Ren accepted the invitation, and the following Sunday found him at one of their meetings. He heard them speak of the necessity of having a change of heart and of being delivered from sin. Among other sins mentioned was that of gambling. They said that the way to be delivered was to pray to Jesus. As Ren Kueh-chu was listening to this new doctrine, he thought to himself, "There is no remedy for gambling, because I have worshipped idols, and burned incense, and done all that possibly can be done to get rid of that particular sin, but have not succeeded." But as they kept on urging the congregation to trust in Jesus and pray to him, he thought, perhaps, it would be well to try. After the meeting was over some of the native brethren spoke to him. He told them his difficulty, and they urged him to go home and make it a definite matter of prayer. That night he did not sleep much; he was only able to say, "Lord Jesus, forgive my sin of gambling; change my heart; help me not to gamble any more." This he said repeatedly during the night. He was filled with remorse, as the picture of his past life passed before him. The Holy Spirit convicted him of sin, and the cry came from his heart, "Lord, deliver me and save me!" As he had never heard a prayer, he could only repeat these few words. The next day he had no desire for gambling. As evening after evening came, and the time for gambling drew near, his only longing was for the next Sunday to come, when he could go and hear more of this wonderful truth that had so taken hold of him. He went again, and heard that not only was gambling reckoned as a sin, but also the worship of idols. He had not a few idols in his home, and he made up his mind to destroy them. He destroyed all but one, being rather afraid, because of its size. He eagerly looked forward to the following Sunday, on which occasion he heard that the monstrous idols in the temples ought also to be destroyed. His thoughts were, "If they can be destroyed, certainly my big one can also be," and he went home and destroyed this, too. The third Sunday, after the meeting, one of the native Christians, on seeing him smoking his tobacco pipe in the guest room, exhorted him to leave it off. He laughed and said that he had not known before that it was wrong, but that it would be an easy matter to give it up. His pipe and all the things belonging to it, were expensive, but he sold it and did not smoke any more. They also exhorted him to take down his idols. On his answering that this was already done, they would not believe it, and one of the Swedish brethren sent a native Christian to find out about it, when, to their great astonishment, they found that his words were true. They now invited him to the Sunday evening prayer-meeting, and gave him some books to read. He asked his neighbours to teach him the characters, as he could not read, but they soon found out that they were Christian books, and turned him off with mockery. By this time one of the servants of the Missionaries was taken seriously ill. Ren Kueh-chu was asked to take his place, which he gladly did. Now he had good opportunities of learning the characters. He repeated Scriptures at morning prayers, and was soon able to read his Bible.

His father got seriously ill, and as the foreigners could do nothing for him, Ren decided to take him to Dr. Edwards, at Fen-cheo Fu, but after a few days his father died in the hospital. Ren had read about Jesus raising the dead, and, thinking of his mother's great sorrow, he wept and cried to the Lord to raise his father to life, and sat watching by the body for a whole day, when the doctor thought it was time to put the corpse into the coffin. On his way home Ren's heart was poured out to God, to sustain his mother and bless his own soul. The Holy Spirit filled his heart with unspeakable joy, as he sat in the cart beside his father's coffin. God gave him the assurance that this trial was sent by Him, and when Ren reached home he was surprised to see his mother taking the news very calmly.

It appeared that one of the idols he destroyed at the time of his conversion belonged to his landlord, who was a heavy opium smoker, and in want of money. On hearing that the idol was destroyed, he came and demanded money for its value. Ren Kueh-chu promised that he would refund the idol when the time came for him to leave the house. One day the landlord came, armed with a knife, and, as he was very poor and nearly starving, Ren Kueh-chu gave him a few pounds of flour. When the flour was gone the man came again, wanting more money. He became a troublesome enemy, and said that he would not rest until he had killed Ren Kueh-chu. Ren was afterwards appointed to go around on a missionary journey with one of our Swedish brethren; this he enjoyed much. After returning from this missionary journey Ren had great fear of being met with the same opposition, and made it a matter of continual prayer. When nearing his home a man told him, "Your tormentor is dead." He did not believe this, but after a half-hour's walk another man met him and said, "Your enemy was drowned one day when returning from his home, as he was crossing a river." It was still difficult to believe that it was true, but he was bound to believe it when, on going to a shop in the city he heard the same story. He praised God for such a plain deliverance, and was encouraged more than ever to trust in Him.

Later he was appointed to Hoh-cheo, where he helped in the opium refuge work. Here the truth regarding the second coming of the Lord and the millennial reign of Christ was made very real to him, and his desire grew stronger than ever to make known the Gospel to others. He heard of a region where foreigners were not wanted, and desired that he might go and preach the Gospel to the poor dark souls in that part of the country. God has answered his prayer, and he is now on his way to take up this new work, depending entirely upon the Lord to supply his needs. Please pray that God will give him an open door, and that he may be greatly used in winning souls.

"A Cry as of Pain."

BY MISS SARAH STOCK.

A cry as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing;
It comes unto me;
It comes unto thee;
Oh what—oh what shall the answer be?

Oh! hark to the call;
It comes unto all
Whom Jesus hath rescued from sin's deadly thrall;
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish;
It comes unto me;
It comes unto thee;
Oh what—oh what shall the answer be?

It comes to the soul
That Christ hath made whole,
The heart that is longing His name to extol;
It comes with a chorus of pitiful wailing;
It comes with a plea which is strong and prevailing:
"For Christ's sake" to me;
"For Christ's sake" to thee;
Oh what—oh what shall the answer be?

We come, Lord, to Thee,
Thy servants are we,
Inspire Thou the answer and true it shall be!
If here we should work, or afar Thou shouldst send us,
O grant that Thy mercy may ever attend us,
That each one may be
A witness for Thee,
Till all the earth shall Thy glory see!

Contrasts: Then and Now.

BY THE REV. F. W. BALLER.

WE do well to take a broad view in considering the work of God. His plans of mercy are so wide, and are devised on so grand a scale as to take a long time for their development and consummation. Amid all change He "fainteth not, neither is weary"; but makes all things move onward to the accomplishment of His own purposes of redemption. A few years are as nothing to Him who is "from everlasting to everlasting." And yet, judged even by a human standard, He hastens His work to perform it.

Fac-simile cover of New Testament presented to the Empress Dowager of China. The title, "New Testament," forms the column on the left; the inscription "Holy Classic of Salvation," is engraved on the centre plate.

It is only a little more than a hundred years since Carey inaugurated the Era of Modern Missions. Some few are yet alive who remember his consecrated enthusiasm, and the opposition and scorn with which his plans were met. In this short period what changes have taken place! India opened from end to end, with thousands of her sons who love and serve the Living God; Africa, with Mission work carried on among her millions; the Isles of the Sea to a large extent evangelised; Missionaries labouring among the people of the the Hermit Nation—Korea; Japan, with the Word of God in her possession, taking her place among the nations; and China, with her doors open for the proclamation of the Gospel.

In 1807 Morrison began to labour for the evangelization of the Chinese. He was hampered by the authorities, and had to carry on much of his work in secret. By 1814 he had translated the New Testament, and the entire Bible by 1823. Since then other translations have superseded his, and there are a number of dialects now into which portions of the Word of God have been translated. During 1893, just seventy years later, nearly a quarter of a million Bibles, New Testaments and Portions were scattered through China by the British and Foreign Bible Society alone.

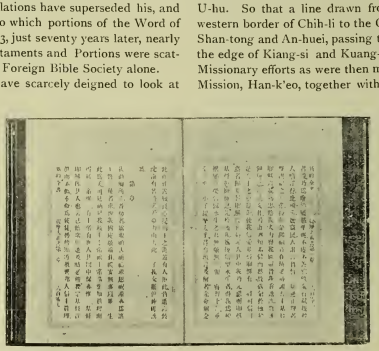
In 1823 the then Emperor would have scarcely deigned to look at a copy of the foreigners' book; but in 1894 the Empress Dowager accepted a handsomely got up copy of the New Testament, of which we now give an engraving, subscribed for largely by Chinese Christian women in various parts of the Empire.

The following interesting details and incident are taken from The Bible Society Monthly Reporter, for the month of February, 1895:—

"On November 12th, 1894, the Empress Dowager of China attained her sixtieth birthday. In anticipation of the important event over 10,000 native Christian women united in subscribing to present Her Majesty with a beautiful copy of the New Testament. The British and United States Ministers in Peking were approached, and their good offices secured to make the presentation.

"The book was printed at the Presbyterian Mission Press, Shanghai, and bound in solid silver covers elaborately ornamented with raised bamboo designs. In the centre of one cover is a gold plate with the name of the Empress, and a congratulatory sentence stating that the book is the gift of the Christian women of China; there are four large gold characters denoting the title of the book; and on the back there is another gold plate with the characters for 'Holy Classic of Salvation.' The book is enclosed in a handsome silver casket lined with old gold plush, and the whole is enclosed in a teak wood box. The silver used weighs twelve pounds. The book is 10 in. by 13 in. by 2 in., and the casket 15¾ in. by 12½ in. by 4½ in. The whole cost $1,200 Mexican."

"Not long after the presentation, the Emperor sent one of the eunuchs of the palace to the depot of the American Bible Society in Peking with a slip of paper, on which he—the Emperor—had written, 'One Old Testament and one New Testament,' signing the order, 'Father of Ten Thousand Years.' He had gained the knowledge of the existence of the Old Testament from the Introduction to the Imperial present."



In this illustration the Testament lies open at 1 Tim. ii. (on the left hand page), showing the words, "I exhort therefore, that, first of all, supplications . . . be made for . . . kings."

In these developments we gratefully recognize the hand of God. His hand has been guiding the course of events which has led to such results. His providence has made such things possible. But this is not all.

Up to the time of the first opium war, in 1841, nothing had been done for the evangelisation of inland China. Dr. Gützlaff had made three journeys up and down the coast, going as far as Manchuria, but the interior was still closed to Missionary effort. The Treaty of Nan-king, in 1842, ceded the island of Hong-kong to the British, and opened the five ports of Canton, Amoy, Fuh-cheo, Ning-po, and Shanghai to the residence of foreigners. But it was not till thirty-six years ago, in 1860, that the Treaty of Tien-tsin was signed, which agreed to a system of passports, permitting foreigners to travel and reside inland.

When I reached China in 1873, thirteen years after, work was carried on in the above-mentioned ports, in the coastal Provinces of Kuang-tong, Fuh-kien, Cheh-kiang, Kiang-su, Shan-tung, and Chih-li, and also in Kiu-kiang and Han-k'eo, open ports, situated in the Provinces of Kiang-si and Hu-peh respectively. The Provinces to the west, south-west, north, and north-west were utterly untouched, while the Province of An-huei had but two Mission Stations, An-k'ing and U-hu. So that a line drawn from Manchuria in the north along the western border of Chih-li to the Gulf of Tong-king in the south, skirting Shan-tong and An-huei, passing through Han-k'eo, and continuing along the edge of Kiang-si and Kuang-tong, shows the extreme limit of such Missionary efforts as were then made. Dr. Griffith John, of the London Mission, Han-k'eo, together with the late Mr. Alexander Wylie, of the British and Foreign Bible Society, had made a long missionary journey up the river Han, returning by way of Chong-k'ing, in Si-ch'uen. Beyond this and perhaps one or two similar efforts, nothing had been done in the way of visiting this dark region. Little or nothing was known as to the facilities for establishing communication with any workers who might be located in them, and the native Christians in the more southerly Provinces were dubious about the possibility of carrying on Mission work among the people of the northern Provinces, whom they, in their ignorance, supposed to be wild and barbarous. When, in 1876, Mr. G. King and I started to visit the then unevangelized Province of Shen-si, we failed to find a servant from the south, and were very glad to secure the services of a native of that Province, who was a member of the London Mission Church at Han-k'eo, through the kind offices of Dr. Griffith John.

We reached Hsing-an Fu, the first prefectural city over the Hu-peh border on the river Han, passing through Fan-ch'eng and Lao-ho-k'eo on the way. All looked dark. There was no Mission Station where we could stay for a time and be refreshed by fellowship with fellow-Missionaries or native Christians. We journeyed about 800 miles, and met no worshipper of the true God.

Twenty years have passed since then. Is there any change in the aspect of things now? Yes, thank God! The work of the Wesleyan

Mission and the London Mission has extended northward from Han-k'eo. Our Swedish brethren are now carrying on Mission work in Fan-ch'eng, where I rented the first Mission premises, in 1879. In Lao-ho-k'eo, sixty miles further up the river, opened by Mr. G. King as a Mission Station in 1887, there is a native church of thirty-two members connected with the China Inland Mission, and local and itinerant evangelistic work among both men and women has been regularly carried on in the district. Our Swedish brethren and some unconnected workers have also begun work there, and are now using it as a base for more extended operations. Both these places are in Hu-peh, through which we passed on the way to Shen-si.

And what of Shen-si itself? There are fifteen stations connected with the China Inland Mission, all except three on the Si-an Plain, and the English Baptists have two stations and work among the villages round and among the Shan-tong immigrants. Sixty-seven Members and Associates are labouring in stations and in itinerant work, while between 300 and 400 native Christians assemble together in holy fellowship with the Son of God. And over and above this we must not forget the medical work carried on by Dr. Wilson at Han-chong, nor the large area traversed by our brethren during the past nine years. During this period thousands have heard the Word of God. Indeed such results have not been reached without much systematic well-planned effort. For God, though sovereign, generally accomplishes His purposes by means suited to the end in view. He sometimes makes use of spasmodic desultory labour, but it is through prayerfully-devised and well-sustained effort that He usually brings about permanent and fruit-bearing issues.

Tidings from the Provinces.

SHEN-SI.

Han-chong.—Mr. Athelstan Goold writes, on 27th October: "I am glad to hear of reinforcements coming. They are needed in many places. We are very short handed just now. I am now the only man in this district of four stations, as the Giffens are leaving early next week, and Mr. Burgess is starting out on another itinerant tour. He is much better than he has been, and I trust the Lord will use him much this season. I have, besides the preaching services on Sunday, a prayer-meeting on Wednesday, and a Sunday school teachers' class on Friday, attended by native and foreign teachers. I should be wholly insufficient of myself, but I have been much helped of the Lord in preparing for these meetings. My hands are full of work, but His grace and strength enable me. It is blessed to prove Him as He desires us to do. He always exceeds our expectations. My sister is with me at present. I hope she will take up work at one of our out-stations, about 35 miles away—a city with a busy market in its circuit. I still enjoy very good health, for which I am very grateful to God."

SHAN-SI.

P'ing-iao. Miss Riggs writes of the wonderful care manifested towards her by the Lord during the past year, and of openings for service. "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Quoting this passage, Miss Riggs says: "Oh, how real, how near He has been to me! Just now our small premises are rather full. We have the wives of two of the Christians who have come in for teaching. One of them has four children with her. She went round to all her neighbours before coming, and told them that she had made up her mind to serve the Lord Jesus, and was coming to us for more teaching. Her friends had tried to persuade her not to carry out her intention, saying that all kinds of harm would come to her if she came to us. Formerly she was disturbed when they talked to her in this way, but she seemed determined to take a stand now. We have also a woman, fifty-four years of age, breaking off opium-smoking. We fear that she has not come of her own accord, but has been persuaded by her son. She has spent her days, and most of her nights, too, using opium and gambling. She has heard a good deal about the Gospel from her son, and can sing some hymns, and talks as if she did not need to hear any more. She is a poor, self-righteous old sinner. She told some women that came in to see us that it was seven or eight years since she entered the religion! Poor thing! she is to be pitied, and, although she seems so hard, yet the Lord is able to save her. Will you pray for these?"

Hsiao-i.—Miss Edith Searell writes: "Our winter's work has fairly commenced. We have opened an opium refuge for men, and one for women. Last week Mr. Lutley—our senior Missionary—was here, and drew up rules and settled all other preliminaries. When I began this letter yesterday we had eight patients in; since then five others have arrived, so that we now have ten men and three women. Our Bible-woman, Lo-ta-sao, is here to look after the latter, and one of the men, whom we had employed for street preaching during the fair, takes charge of the men. All our patients listen very readily to Miss Whitchurch at morning and evening prayers, and repeat the verses she asks them to learn. Oh, we do long that each one may not only be delivered from this one sin, but learn to know Jesus as One who can save them from all their sins. Many of our brightest Christians have first heard the Gospel in the opium refuge, and we are looking for much blessing during this winter. I know you will remember us in prayer."

CHIH-LI.

Huai-luh. Mr. Bagnall, in an interesting resume of the work in Chih-li, writing about this station, says: "The work at this centre seems very encouraging. Mr. and Mrs. Green and the two single ladies who reside here are kept very busy with the street-chapel preaching, refuge work and visitation. Interest seems to be spreading, and some people who live 90 li south-east of the city, have expressed a desire to know more of the Gospel. Great care will be needed in dealing with them, as many of them are connected with secret societies; but it is a very hopeful sign that they are dissatisfied with their present sect, and are seeking something better." Will friends please pray for this difficult field?

HO-NAN.

Cheo-kia-k'eo.—Mr. August Trudinger is staying for a few months in Cheo-kia-k'eo with Messrs. Powell and Biggs. These three and Mr. Guardiola travelled together from Shanghai, Mr. Guardiola being left at T'ai-ho. Mr. Trudinger writes on 23rd November: "So far, our journey has been full of interest. One of the happiest experiences I have had yet, occurred last Saturday, when we arrived at T'ai-ho. We had got to the landing-place—five li from the city—on Friday night, but found the city gate locked. So, early in the morning, a long while before day, we stole up to the town. It was moonlight, and we had no difficulty in finding our way. We arrived at the station before six o'clock, and were admitted by the goat-boy, our friends being still in bed. Gathering in the court-yard we started 'Praise God, from Whom all Blessings Flow.' You should have heard the two brethren who were at home (Messrs. Barnett and Malcolm) rush down and out in their pyjamas to greet us. We did get a hearty welcome. What grand days we spent together! They were, indeed, days of blessing as we exchanged testimonies of God's dealings. How faithful He is in this land as well as at home! Pour out your heart in prayer for this poor land. China does need it."

SI-CH'UAN.

Shuen-k'ing Fu.—Mr. J. C. Platt, writing on 29th October, says: "We are feeling in splendid condition after our month's itineration. We traversed about 260 miles, staying for several days at Uin-shan, Chu Hsien, and Ioh-chih Hsien (third rate walled cities), and Pen-cheo and Kuang-an-cheo (second rate); besides many large unwalled villages which you would call townships. Right through the trip we realized the power of the Holy Ghost, as evidenced by the ready and attentive hearing, and large sale of Scriptures and tracts—3,000 cash worth. We were well respected on every hand, but our hearts were very sad, as we thought of the thousands in these places who had not heard of Jesus. Our hearts were gladdened at Ioh-chih to hear a man salute us with the Christian salutation, "Ping-an" (Peace be unto you). We ascertained that he was connected with the China Inland Mission at Chong-k'ing, and that he and two other Christian friends were in the city on business. These and six

others were converted through going into Chong-k'ing—100 miles from their home. They had gathered a small company each Sabbath at one of their houses for worship and instruction. They were exceptionally bright Christians. We usually travelled 25 miles a day."

Shuen-k'ing.—Miss Barclay, in an interesting diary, tells of a visit she recently paid to Shuen-k'ing, where Mr. Evans and Mr. Platt have been living in an inn. These brethren left the city for a time, in order to give an opportunity for work amongst the women. Miss Barclay writes: "The readiness to hear, among the women in Shuen-k'ing, was wonderful, and one could feel that there had been much prayer offered for the city, and that one was treading on holy ground. One praised God much to have been allowed to be the messenger to take the Gospel for the first time to these women. The city appears to be very ready for women's work. There seems to be the greatest openness, and it was truly hard to leave. We had fine days, and I was asked out several times, and walked considerable distances, through fairly busy parts of the city, to these houses. I had refrained from going out much unasked lest, in so large a city, it should give rise to talk, which might hinder work later on. This week the Shuen-k'ing people had a fair opportunity of satisfying their curiosity with regard to a foreign lady's appearance, and really their behaviour was very good. I cannot say too strongly how nice the women were, or how willing—and, in many cases, eager—to hear of salvation. There were very few who wanted to stare at the foreigner, amongst those I met, either in the inn or in their own homes."

Pao-ning.—Miss Croucher, in a diary giving a cheering account of an itinerant journey which she, with three native Christians, had recently made, says: "From Shuang-po-ch'ang we visited Fu-sin-ch'ang. It was early when we arrived at this market, but the people came in hundreds to see the foreigner. All were very friendly, and received my message with respect. The Evangelist preached to the men outside on the street, and I inside the inn courtyard to the women. We had a good sale of books and tracts. All the following day I had crowds of women, and many came again and again to listen to the Gospel. They have given me a warm invitation to return and teach them more of the doctrine." At several of the other places visited our sister met with like encouragement. Will friends pray that many of those who heard the Word may turn from their idols to serve the living and true God?

HU-PEH.

Lao-ho-k'eo.—Miss Mary Black sends a cheering account of a month's journey which she, with her sister, Miss Jane, made in the Ku-ch'eng district. She says: "We had a good deal of severe weather—snow, rain and biting winds—but the Lord gave us strength to toil on. Our takings at the various markets for books and tracts amounted to over six thousand five hundred cash. Of this sum we took nearly two-thirds, or four thousand three hundred, at Ku-ch'eng. Please seek guidance for me with regard to this place."

AN-HUEI.

Ch'en-iang-kuan.—Mrs. J. E. Williams (nee Lloyd), after describing a journey through part of the Province of Cheh-kiang with Dr. Williams, says: "Truly our thoughts are not God's thoughts. Man's heart deviseth his way, but God directeth his steps. We left Shanghai by steamer for this place, but on reaching Chen-kiang the friends there requested us to go to the China Inland Mission Home to help nurse two sisters who were ill. We did so, and found that this was of the Lord, for the following Sunday my husband was laid down with fever, and was very poorly for ten days. God blessed his ministration to the sick sisters, and in answer to prayer, they were raised up. When we were able to proceed, Mr. and Mrs. Gracie and two children arrived at Chen-kiang on the way to Ho-nan, so we took a house-boat and accompanied them, and also took with us some of the Australian brethren. The Lord graciously favoured us with fair weather and favourable winds, for which we were thankful. Mr. Biggs took ague and fever on board, but was all right in ten days. We were glad to have the privilege of escorting these young men, and we had very happy fellowship with them. Mrs. Gracie's baby, just twelve months old, was very ill on the way up, and last Tuesday the dear child passed away. This makes the fourth child they have buried in four years, and yet they feel that they dare not turn back from China. This is an awfully dirty city, and there are many sick and diseased in it. My husband has had fever twice since we came, but I am asking the Lord to rebuke the fever if it be His will, that we may stay here a few months. We shall be glad of your prayers. Four days in the week we see the sick in the afternoon, and there is preaching in the chapel by the native Evangelist. This place has been worked for more than eight years, and yet there is only one Christian and two or three enquirers. Our hope is in God; He can make the dry bones live."

KIANG-SU.

Iang-cheo.—Miss Florence Campbell writes on November 24th: "We have now been in Iang-cheo nearly a fortnight, and, as we look back on the time since leaving Melbourne, we can say of the Lord 'He it is that doth go with thee.' 'The love of Christ constraineth us' seems to be the motto written over this home, and I have felt it to be a great blessing in many ways. The population of this city is estimated at 300,000 or more, and out of that number there are only forty or so professing Christians. There may be some secret ones, but is it not a few out of so vast a number? We see the devil's work around us every day—sin, misery and cruelty. The other day, as some of the girls were walking through the city, they passed a poor old man lying on the roadside dying. His groans and pitiable condition called forth no sympathy from the scores of callous passers-by. And so it will be until the humanizing power of the Gospel of Christ works its way into the hardened hearts of China. One is so forcibly reminded of the need of this in seeing the animals which pass constantly in the narrow streets—the little donkeys, the only beasts of burden which we have seen in this city, with great burdens on their backs, and large open sores, with never an attempt to heal them. 'The creation,' truly, 'groaneth and travaileth in pain together until now.' Is it not a blessed thought that Christ has placed in our hands the power to lessen the groaning, by bringing to those who need Him, a Saviour who is mighty to save? Oh, that many more in the homeland would rise to their privilege, for I am convinced that there is no greater privilege on the face of the earth than that of telling the Gospel story to those who have never heard it. We are hard at the study of the language, giving six hours a day to it, that being as much as it has been found well by experience to give. If one overworks at first, it is a very difficult thing to regain lost strength out here. We feel the need of prayer, that the Lord may enable us to get this language, for His must be the enabling; and, thank God, He is able. It is so beautiful to be able to take everything to Him, and know that nothing is too insignificant for Him."

Miss Gertrude Trudinger writes from Iang-cheo: "For many years Jesus has been very precious to me, but never so precious as to-day; and whatever may be in store for me here, I do praise Him for bringing me to China. We just long to speak and tell the people of our wonderful Saviour. We are so thankful to know that so many are praying for us."

CHEH-KIANG.

Uen-cheo.—We have received from Miss Spink an interesting yearly report of the Boys' Day School at this place. The attendance, she says, has, on the whole, been good, and, though there has been difficulty and discouragement, there has also been cause for praise. In the conduct of the boys generally there has been much improvement. One of the number, who for years had been the naughtiest boy in the school, carried off a prize for good behaviour. During the year three conversions took place; one of these is the eldest boy in the school, and for him prayer is asked, as he is leaving school to learn a trade. The other two are ten years old, and have only recently professed conversion; one of these is the boy who was formerly so naughty; he is an exceptionally bright little fellow, and has a wonderful memory for Scripture; he promises to make a good soldier of Christ.

T'ai-cheo.—Mr. Rudland, writing on January 13th, says: "Persecution has quieted now, but the Kyi-k'eo affair has not yet been settled. Our native Christians are unable to meet for worship, and the chapel building is at a standstill. About a hundred dollars' worth of timber for the new building is now rotten and practically useless. A letter received from the Prefect to-day says that the

matter will be settled soon; how soon it is hard to say, but the Lord still reigns and rules."

K'u-cheo Fu.—Miss Sherwood writes: "I am so glad I was able to return to the work for these few months, for God has graciously given me more encouragement than ever before." Our sister left for a short visit to England on February 6th. Will friends pray for those who, through her efforts, have been manifesting interest in the Gospel, that they may soon be led to openly confess Christ?

Kin-hua.—Mr. Dickie, in sending a resume of the work of the year in this district, says he has been feeling much cheered and encouraged by the general aspect of the work. In the villages around the city he has had many meetings, and there are now many interested enquirers. He asks special prayer that God may bless the effort being put forth.

Recent Baptisms.

We have heard of the following baptisms since the date of our last issue:

CHEH-KIANG,	Hang-cheo and out stations.	17
SHAN-SI,	Uin-ch'eng.....	1
KUEI-CHEO,	Kuei-iang	1
SI-CH'UAN,	Pao-ning.....	10
	Ch'en-tu (out station)	5
	Total	34

Editorial Notes.

AFTER a number of months spent with us in the Home, Miss Florence McCarthy has left us to proceed to England, where she expects to remain for some time visiting relatives and friends. Her father, the Rev. J. McCarthy, accompanied her to New York, and saw her off upon the White Star steamer which sailed on Wednesday, the 7th.

Mr. and Mrs. Knight, who returned home from China in September last, and who have since been staying at Jamestown, N.Y., are purposing to sail from New York City, upon the 21st, for London. They go there to spend some months with Mr. Knight's parents, preparatory to returning to China. Mr. Knight's friends will be glad to know that he is considerably improved in health, although not sufficiently so, we fear, to warrant his going to China this fall, as we had hoped would be the case.

It will be necessary for Mr. and Mrs. J. S. Rough to remain at home on furlough rather longer than usual on account of Mrs. Rough's health. They have arranged, therefore, to take up the superintendency in Nova Scotia of the orphanage work of Mr. Middlemore, of Birmingham, and will be engaged in this service for about two years. Their home for that time will be at Halifax, although Mr. Rough will travel extensively through Nova Scotia. Friends of the Mission in that section who wish to arrange for missionary meetings will find Mr. Rough glad to help in any way possible. In this case, he may be addressed direct to Post Office box 409, Halifax.

It has been a privilege to have with us, for a short time this month, the Rev. Geo. S. Fisher, the General Director of the World's Gospel Union. Our brother has lately been travelling in South America, and has succeeded in planting there, in the hitherto unreached Republic of Ecuador, a new Mission. He is just now returning from North Africa, where he has been visiting his Missionaries labouring in Morocco. Both of these journeys have been, from the general mission standpoint, important ones, being likely to go far toward making it possible to reach large numbers of unevangelized peoples. It has been deeply interesting to listen to Mr. Fisher's account of his experiences, and we have been impressed anew, both with the openness of lands to the Gospel at the present time, and of the immense importance of moving quickly into the regions which may be now occupied, but which later may be again closed. We bespeak for Mr. Fisher the sympathy and prayers of our friends, that the work he has undertaken for the neglected millions of Africa and South America may be owned and blessed of God.

The meetings in Germany, which Mr. Taylor and Mr. Sloan have been holding, have been attended with the favour of the Lord. Begun at Hamburg, they were continued in various cities in Schleswig-Holstein, the audiences being good at each place, and the interest unflagging. As a result, a number of young people were led to offer their lives to God for service in China, and it is expected that several young women will go over to London early in the summer in the hope of proceeding to China in the autumn. When we last heard, Mr. Sloan had returned to London, but Mr. Taylor was remaining at Strasburg. Will friends kindly unite with us in praise to God for so abundantly answering prayer.

The weekly meetings in the Toronto Home continue to be a means of great blessing to the work. They are held regularly on Friday evenings from eight to nine-thirty, and prove to be the rallying point of many who love the Lord, and who delight to wait before Him in praise and prayer. Besides the Bible studies, which have included of late the subjects of the filling of the Spirit and the return of our Lord, there have been deeply interesting testimonies from Mr. and Mrs. Murray, and Mr. and Mrs. Horne. This week we have had the pleasure of having with us Miss Rodd and Miss Bryer who are connected with the Church of England Zenana Society, and who are just returning from the Province of Fuh-kien, where they have been labouring several years. We hope friends living or visiting in the city will feel free to attend these meetings. They will always be cordially welcome.

It is often our personal regret that our Mission is necessarily cut off from ministering directly to the evangelization of the Jews. We are deeply convinced that God's order for all the Church period is, "to the Jew first." But China has few Jews, and those who are there, in the Province of Ho-nan, have been almost unapproachable, as the people of K'ai-feng Fu, where they reside, have never allowed Missionaries to settle within the city. The Jews there have been partly reached, however, by members of the Mission and by others, and we are glad to publish a paper, in this issue, which shows how Mr. Mills, of the Mission, was able to obtain access to them for a time, and to have some intercourse with them. It will be a joy when we hear that more permanent work is being done for these sons of Abraham, and we trust that prayer will be offered, that this may be speedily accomplished.

Our esteemed brother, the Rev. D. M. Stearns, of Germantown, Penn., who is widely known as the teacher of a large number of Bible Classes in the east, and as one who has been notably used in awakening interest on behalf of the heathen, is purposing to make the tour of the world in order to see the heathen fields and the work of Missions in them. He purposes leaving Germantown towards the close of this month, and sailing from Tacoma in the SS. "Victoria" upon the 30th. He expects to spend about a month in Japan, visiting Mission stations in which he is practically interested, and holding meetings, and then to go on to China, where he will remain perhaps another month, travelling into the interior and holding such meetings for the Missionaries as may be arranged for him. After this, he hopes to continue around the world, visiting the prominent and most interesting points en route. We trust that Mr. Stearns may find that God has prepared the way before him in all his journeying, and that great good will result from his witnessing wherever he speaks.

The good hand of the Lord has been upon Mr John R. Mott, of the Student Volunteer Movement, in a marked degree, in his journey around the world. Seldom has the Lord used one in the earlier portion of his life and service in such a manner, either as related to the extent or depth of the blessing given. Leaving the States for England, and circling the globe by way of Palestine, India, Australia, New Zealand, China and Japan, he has recently arrived home after an absence of about two years. The most comprehensive arrangements were made at all central points where he was expected to come, and, upon his arrival, well-organized meetings were found to his hand. But this would have been in vain had not God been with him in special power; and, according to universal testimony, this was the case. Wherever he spoke, lives were brought into surrender to God, and hundreds of Christian young men, both native and foreign, were led to covenant with the Lord to keep regularly "the morning watch." The meetings in China seem to have been specially blessed, particularly those held at Shanghai and Tien-t'sin, at both of which places a large number of Missionaries gathered, with a goodly number of Christian natives, and where the Spirit gave remarkable evidences of His presence and power.

Mr. Mott, in a recent article upon China, has presented some interesting and startling statistics. He says that the opium curse cost the country last

year some $220,000,000, enough to make 10,000,000 opium slaves and bring want to 100,000,000 human beings; that the physical condition and need of the people is indescribable, there being only one Medical Missionary to every 2,000,000 persons; that 180,000,000 women are in virtual slavery; that there are still 1,400 cities, with an estimated population of 100,000,000, without Missionaries; and that there are fully 1,000,000 unevangelized villages. He speaks also of the enormous numbers of students, 500,000 presenting themselves annually for the first or lowest degree, 150,000 for the second, and 10,000 for the third, and adds that for these almost nothing is being done. These figures are solemn reading for this year of grace 1897, and appeal, without comment, to every true-hearted child of God. In face of such facts, and in face of the sin of the Church which lies behind them, there is cause for deep humiliation before God, and for the leading henceforth of such lives of self-sacrifice and devotion as will quickly alter the present sad conditions.

The Rev. H. P. Beach, of Springfield, has published recently some interesting facts in regard to the Student Volunteer Movement. 1. Through its secretaries, the Movement reaches from 15,000 to 24,000 students each year. 2. Through the 5,000 volunteers, some 500 institutions of higher learning are forcibly affected. 3. Missionary libraries have been planted in over 200 colleges. 4. Comprehensive courses in missionary study, covering all important points in a four years' cycle, are being taken up in all of the principal institutions, and some 5,000 missionary text-books are called for by students in the course of each year. 5. Some hundreds of student leaders are annually trained for effective missionary work in their colleges at the summer schools and conferences. 6. Student gifts have been increased by over $50,000 annually. 7. Over 900 volunteers have already gone to the foreign field. 8. The Movement has spread into Britain, where there are 1,300 volunteers, one-fifth of whom are already on the field; into Scandinavia, Germany, France, Switzerland, Egypt, South Africa, India, Ceylon, Australasia, China and Japan. This is a remarkable record, especially when it is remembered that the Movement began less than eleven years ago, in the summer of 1886. Well may we exclaim, What hath God wrought! And well may we add, What is God not willing to do if lives may be only put at His disposal?

Welcome news has been received through a circular letter from Miss Annie Taylor. It will be remembered that Miss Taylor, after her remarkable journey into Tibet, and a furlough home, went out to endeavour to reach the Tibetans from the Indian side of the country. After many reverses, she was permitted to settle among the Tibetans, though not in Tibet itself, at a small place called Ya-tong, not far from the border. Here she was joined by Miss Bella Ferguson, of Glasgow, and here these two brave women have remained, alone; but, as Miss Taylor writes, "held, kept and led by the hand of God." Now the prospects seem very bright. A little shop has been opened in which medicines are sold, and where well-attended daily services are held. About one thousand copies of the Gospels in Tibetan have been distributed, and these have been scattered far and wide within Tibet, some having been taken to the capital itself. Miss Taylor says in her letter that the Sikhim-Tibetan Boundary Commission is to meet in May, and expresses the hope that it may result in the further opening up of the region without bloodshed. May God use our friends in their self-sacrificing but glorious Mission, and open hearts as well as doors before them.

How much more quickly physical destitution touches our hearts than spiritual! Truly we all, by nature, walk by sight and not by faith. The view of forty millions of starving natives in India has been appalling, and there have been few hearts which have not been touched by so terrible a sight. Even men of the world have been moved to pity, and have joined with Christians, for humanity's sake, in sending relief. But how many have remembered that the worst destitution of these forty millions is their lack of that Bread which cometh down from heaven, and that, besides these forty millions, there are two hundred and forty millions more in India alone who are dying for need of the Bread of Life. Suppose provision is made for these forty millions, and their earthly lives are spared, will our pity cease and our self-sacrificing efforts come to an end? By all means let us give them the meat which perisheth, for the Lord Himself had compassion upon hungry multitudes, and fed them. But we need to have more of the mind and heart of God than to let our service either begin or end with this. India's millions, Africa's millions, the millions of Corea, Japan and China, all call for our undying compassion and ministry. Mr. Eugene Stock, in an article printed in this number, estimates that sixty-six heathen die every minute. This means that over thirty millions pass into a Christless eternity every year. And concerning these, while they live, the Master is ever saying, "They need not depart; give ye them to eat." May the Spirit awaken us to a new, supreme and an unconquerable effort in behalf of our own generation, that all the perishing millions of this world may come to know that in our Father's house there is bread enough and to spare.

There is no part of our spiritual life and service where we do not need to learn that we walk by faith and not by sight. This is particularly true of our service in behalf of the heathen. Alas! in respect to these, the adage is often true, "Out of sight, out of mind." Not seeing their terrible need, we do not realize it, and hence do little to alleviate it. At times the sense of their condition comes upon us, as we read of their sorrows, or hear them portrayed by someone who has looked upon them. But soon this sense becomes dulled, and we go on unheeding as before. To cure this practical heartlessness, we need the Spirit to give us the eye of faith and the walk of faith, and to give us to act in faith, whether we feel or not. We have known of not a few giving their lives to God in ministry to the heathen with scarcely an emotion of any kind, but simply on the basis of the Word of God, and have seen such work for years in their chosen fields with unceasing and ever-increasing devotion. Let us deliberately choose, then, the life of faith in this as in all else, and, whether at home or abroad, give ourselves to God in behalf of the heathen for that obedience which is better than sacrifice.

Those who have had the privilege of attending the meetings of the International Missionary Union at Clifton Springs, New York, will be interested in knowing that another meeting is being planned for this year. It will be the fourteenth annual meeting of the kind, and will be held at Clifton Springs, from June 9th through the 15th. Any persons who are or have been Foreign Missionaries, in any field, of any evangelical denomination, are cordially invited, and will be entertained during the week without cost. Further information, if desired, can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, New York. We trust that much prayer may be offered to God in behalf of this important gathering.

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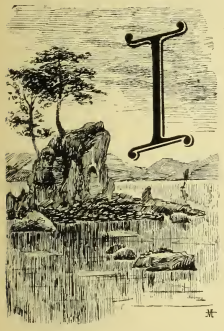
CHINA'S MILLIONS

The Gift of the Spirit at Pentecost.

H. W. FROST.

"When the day of Pentecost was fully come . . . suddenly there came a sound from heaven, as of a rushing mighty wind, . . . and they were all filled with the Holy Ghost."—Acts 2: 1-4.



IT is to be always remembered that the Holy Spirit was not given for the first time at Pentecost. At the beginning, He was in the world as the active agent in creation, and from the time that man was formed, He was the producer in him of all God-like character and the performer through him of every God-like work. Upon the day of Pentecost, however, He came to the saints on earth, for new purposes. These, we believe, were fourfold: for sonship, for service, for suffering, and for a final and complete salvation. Let us consider these in detail.

1. For sonship. It is clear from the fourth chapter of the Epistle to the Galatians, the first seven verses, that the Old Testament saints occupied a peculiar, and in some respects, an inferior position to that now occupied by the Church. It is told us there that they were under the law and under bondage; that while they were children and heirs of the promise, they were infants (as the original reads) and under tutors and governors, and as such differed nothing from servants. It is further told us that this was their portion until God sent forth His Son to redeem those who were under the law, and that it was only thus that those who were in bondage were set free and made to be full-grown sons. Children they had been from the first; but they had been minors; Christ's death and resurrection brought them into their majority and openly declared them to be sons of God. Then, for the first time, as both the result and evidence of this, God sent the Spirit of His Son into their hearts, to abide and to cry, "Abba, Father." Thus, in a moment of time, the Old Testament saints were brought into the New Testament position; thus all those who have been born of the Spirit since Pentecost have been placed at once upon a newer and higher plane; thus the Church was formed and is being completed; and thus all who are now in Christ walk in glorious and perfect freedom. Pentecost brought to the saints, therefore, a new and great dignity. As the Roman father took the child who had reached his majority into the forum, and there before the people changed the garments of youth into those of manhood and declared him to be his son with all the rights and privileges of Roman citizenship, so God at Pentecost brought forth His saints, clothed them with beauty and with power, and openly manifested before angels and men, their sonship and their rights and privileges in a heavenly citizenship. It is this high exaltation which the Spirit has in mind when He breaks forth in the first Epistle of John into the words of wonderment: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and it is this to which the Spirit refers when He compares us in the Epistle to the Hebrews with the Old Testament saints and says, "God having provided some better thing for us, that they without us, should not be made perfect."

2. For service. Every Old Testament saint rendered whatever service he gave to God by the power of the Spirit, and to the degree that the Spirit was with him, his service was acceptable and effective. We find, therefore, in the older dispensation that the Spirit frequently came upon the saints, that He sometimes filled them, and that in some cases He abode with them for long periods of time. It is to be noted, however, that His operation, aside from the new birth, was intermittent in character, and that also He only revealed Himself in His might to those few in God's household who were sovereignly chosen to be especially prominent in His service. Pentecost largely changed these conditions. At that time, the Spirit gave to the many the privileges which formerly were only granted to the few. The saints at large were upon that day baptized by the Spirit into the one body of Christ, and each individual member of that body was not only sealed unto the day of redemption but was also given the privilege of being abidingly filled with the Spirit for whatever service God gave him to perform. The Church was thus made a spiritual house and its members were established as a kingdom of priests with power to offer spiritual sacrifices. Where before, service had been temporary, unequal, and often powerless, now it could be continuous, even, and ever increasing in force. From thenceforth the humblest could anticipate reaching the highest places of usefulness; as everything would turn upon the one question of the filling of the Holy Spirit, while the first might become the last, the last could hope to be the first. Thus Jesus, as He looked forward to Pentecost, insisted upon His disciples tarrying, before entering into open service, until that day should come; and, as He anticipated the marvels to be then wrought, He prophesied that even those disciples who had so recently denied and deserted Him, would become His faithful witnesses unto the uttermost

part of the earth. Thus also, the Holy Ghost testified through St. Paul that henceforth there would be granted to the saints by the Spirit all spiritual graces and gifts, and that not only the greatest but also the simplest service, such as praying, singing and giving of thanks, as well as the common tasks of eating and drinking, could be performed with acceptance to God because of the Spirit. Service, therefore, as related to the saints became universal, as regards persons, places and things; whoever the saints were, they could have the privilege of serving God; wherever they were, there they could serve Him without limitation; and whatever they were called upon to do, all could be done for God's glory. These are familiar thoughts to us now and possibly our spiritual sense is somewhat dulled to their importance; but the facts which lie behind them mark a mighty advance beyond pre-Pentecostal times. If an Old Testament saint could suddenly stand beside us and hear such thoughts expressed for the first time, they would come to him, no doubt, as an overwhelming revelation, so greatly would they contrast with anything he had known in his experience.

3. For suffering. All of the Old Testament saints were permitted to suffer for Christ, as the coming One, but none were ever permitted to suffer with Him. The New Testament saints, on the contrary, can suffer both for Him and with Him. The reason of this change in our behalf is found in the fact that the Spirit at Pentecost baptized us into the body of Christ and made us absolutely one with Him. For the first time, through that baptism, identification became complete, so that Christ's experiences, in a sense, became ours, and our experiences become His. When Saul was persecuting the members of Christ's body on earth, the Lord did not say, "Why persecutest thou the Church?" but, "Why persecutest thou Me?" And when Paul was himself suffering persecution in later times he rejoiced that he was filling up that which was behind of the afflictions of Christ. It is never to be supposed, therefore, when true spiritual suffering comes to us, that God's face is turned from us and that His heart is moved against us. Paul had no such idea as this, as touching his own life or the lives of the saints; on the contrary, he actually prayed that he himself might know the fellowship of Christ's sufferings, and exhorted the disciples to rejoice when they were called upon to experience such. Peter was of the same mind also, for he wrote to the strangers scattered abroad, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." Instead, therefore, of suffering being an evidence of God's displeasure, it is exactly the contrary. There is no greater honour God has ever put upon us than in allowing us to suffer with Christ. This is particularly clear from Paul's word to the Philippians, where he says: "Unto you it is given"—or as it may be translated, "Unto you it *is granted as a privilege* in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." In other words, when God in eternity chose *the* Sufferer, He chose His Son, and when He chose those who should have the high privilege of suffering with Him, He passed by the angels, and all former and later saints, and chose us. And as Pentecost brought us into this vital union with Christ, so the filling of the Spirit will bring us more and more into the experience of what that union implies. Three notable results will follow, however; first, we ourselves shall be perfected through sufferings as Jesus was; second, we shall be able to comfort those who suffer, with the same comforting which we have received in suffering; and third, we shall find that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. These will be God's compensations which will make suffering for the present bearable and which will render it the sweetest remembrance of our lives on earth through the ages which will follow.

4. For final and complete salvation. Salvation has three aspects: it is past or finished, it is present or progressive, and it is future or final and complete. As to our justification before God, salvation is fully accomplished; as to our sanctification, it is now going on; as to our being presented faultless before God in the image of Christ, it is still beyond us and will not take place until the Lord comes. In regard to regeneration, the Spirit began His work before Pentecost; in respect to sanctification He also began His work before Pentecost; but in regard to what God purposes to do for the body, the Spirit only came for its salvation and glorification at Pentecost. The reason for this is obvious: it was only at the cross that Christ bought back the body from satan and death, and only at Pentecost that He sent down the Spirit to the saints on earth to seal their bodies unto and for the day of redemption. It was never until Pentecost, therefore, that the living saints were given the Spirit as the pledge, the earnest and the promise of their future inheritance. Then, however, this was done. Christ became through His resurrection and ascension the first-fruits of the saints and became the assurance before God and men that the harvest of sleeping and waking ones would be finally gathered in; and of this the Spirit given at Pentecost and now within us is the sure and manifest token: "in whom having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession." These facts mark a great change between the position of the Old and New Testament saints, and explain why the one class so feared death and the other may even desire to depart, though it should be through death. To the Old Testament saints, death, the grave, sheol or hades was an unknown place from which they shrank back as children shrink back from a darkened room; but the New Testament saints, while knowing that death and the grave are not their goal, are willing to fall asleep for a little while if need be because they can do so in the certain and sure hope of the resurrection. Moreover, the facts given mark another and even greater change between the Old and New Testament saints; to the former there was never given the hope that they might not die; while to us, generation after generation, the words come down: "Behold I shew you a mystery; we shall not all sleep." There will be those, some day, who shall be unlike all other saints and who as living ones will hear the Great Shepherd's voice and follow Him without dying into the upper fold. And this also will be made possible by the Spirit given at Pentecost, as we are told in the Epistle to the Romans: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." In that hour, both for those who sleep and wake, the saints will enter into their full inheritance and will find themselves, spirit, soul and body, finally and fully saved. It is to this the Spirit refers through St. Paul as he prays: "May your spirit and soul and body be preserved entire, without blame, at the coming of out Lord Jesus Christ"; and to this end that He gives the blessed promise: "Unto them that look for Him shall He appear the second time, without sin, unto salvation."

Daily Fellowship With God.

BY REV. ANDREW MURRAY.

1. The first and chief need of our Christian life is—fellowship with God.

The divine life within us comes from God, and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven; and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you. Take time to meet God.

2. To this end let the first act in your devotions be a setting yourself still before God. In prayer, or worship, everything depends upon God taking the chief place. I must bow quietly before Him in humble faith and adoration. God is. God is near. God is love, longing to communicate Himself to me. God the Almighty One, who worketh all in all, is even now waiting to work in me, and make Himself known.

Take time, till you know God is very near.

3. When you have given God His place of honour, glory and power, take your place of deepest lowliness, and seek to be filled with the spirit of humility. As a creature, it is your blessedness to be nothing, that God may be all in all to you. As a sinner, you are not worthy to look up to God; bow in self-abasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience, and surrender to His goodness and mercy. He will exalt you.

Oh, take time to get very low before God.

4. Then accept and value your place in Christ Jesus. God delights in nothing but His beloved Son, and can be satisfied with nothing less in those who draw nigh to Him. Enter deep into God's holy presence in the boldness which the blood gives, and in the assurance that in Christ you are most well-pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that I may have more of God in my life, and that God may see Christ formed in me. Be silent before God, and let Him bless you.

5. This Christ is a living Person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into His face with trust, till His love really shines into your heart. Make His heart glad by telling Him that you do love Him. He offers Himself to you as a Personal Saviour and Keeper from the power of sin. Do not ask, Can I be kept from sinning, if I keep close to Him? but ask, Can I be kept from sinning, if He always keeps close to me? and you see at once how safe it is to trust Him.

6. We have not only Christ's life in us as a power, and His presence with us as a person; but we have His likeness to be wrought into us. He is to be formed in us, so that His form or figure, His image, can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive." The God who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son, and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on thy God, and holdest fellowship with Him.

7. The likeness to Christ consists chiefly in two things—the likeness of His death and resurrection (Rom. 6:5). The death of Christ was the consummation of His humility and obedience, the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility, and dependence, and entire surrender to God, the power of His death works in us, and we are made conformable to His death. And so we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore, every morning, "present yourselves unto God as those that are alive from the dead." He will maintain the life He gave, and bestow the grace to live as risen ones.

8. All this can only be in the power of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realize His presence, remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

9. As you meditate on this wondrous salvation, and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful is the giving up of all to receive Him. Seek grace to know what it means to live as wholly for God as Jesus did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God, and every request for fellowship with Him, be accompanied by a new, very definite, and entire surrender to Him to work in you.

10. "By faith." Here, as through all Scripture and all the spiritual life, this must be the key-note. As you tarry before God, let it be in a deep, quiet faith in Him, the Invisible One, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you, and in you. Just yield yourself in the faith of a perfect trust to the Ever Blessed Holy Trinity, to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

Special Topics for Praise and Prayer.

FOR MEMBERS OF THE PRAYER UNION.

Mr. Botham reports that he has safely reached Lan-cheo, Kan-suh, but we are sorry to hear that he was, on his arrival there, feeling far from well.

Miss Edith Drake has spent some weeks in itinerating in the Pa-cheo district (Si-ch'uan), and, accompanied by her Bible-woman, visited twelve different market towns and villages, into many of which no foreign lady had previously entered. She returned much impressed by the needs of this district, and asks prayer that soon there may be, at least, one witness for Christ in each of these places visited.

Writing from Pao-ning, Miss F. Lloyd says that there is still progress in the work. Her visitation of the villages around brings opportunities for speaking of the Saviour to the women, while in the city itself, in one district, several houses are open to her, and there exists a distinct willingness to hear the Gospel.

Mr. Henriksen, writing of the work in the Si-an plain, Shen-si, says: "God has given us plenty of stations now, so we need not put forth any further effort in that direction at present, but can devote our energies entirely to evangelizing and teaching. In P'ing-liang and King-cheo the work appears very promising." The first fruits have been received in several of the new stations.

Miss Alice Troyer is meeting with varied experiences in her work in and around Lu-an Fu, Shan-si. At some houses she is repelled; at others welcomed. Some people seem to listen eagerly and believe the Gospel; others do not pay much attention. She finds many of the Mohammedans become ready listeners to the Gospel message, and adds: "What a privilege to be an ambassador of Christ!"

At Iang-k'eo, Kiang-si, there have been six baptisms during the past year, and a healthy tone exists in the little Church of thirty members. Miss Irvin does a good deal of itinerating, and, together with Miss Blakely, is meeting with encouragement in the work in this district.

Mrs. Rudland, of T'ai-cheo, Cheh-kiang, who was taken dangerously ill some time ago, but was improving, has recently become worse again, and is now in a very weak state of health.

Among the Aboriginal Tribes.

MR. BOLTON, of Kuei-iang, has recently visited the Miao country and P'ang-hai, acting as escort to Miss J. T. Webster, whose presence became needful on account of the illness of Mrs. Webb, at P'ang-hai.

The early stages by road, via Long-li (an important town twenty miles east of the capital, with a population of some thousands), Kuei-ting, and Tsing-ping Hien, took them through rocky and hilly country—in many places quite unfit for cultivation. The latter part of the journey they performed by boat, down stream, on a wide and deep river, broken at intervals by rapids. The last stage before reaching their destination was Wan-shui, the first truly Heh Miao village. Their arrival at the inn created great interest. "What a crowd!" he writes. "They filled the room; the door, too, became blocked up by four tiers of faces, men, women and children, the news having quickly spread through the village that foreigners had arrived. The landlady could speak Chinese, and seemed very pleased to have us, and bustled about to make the room tidy and prepare our rice.

"How shall I describe the crowd before and around us!—from the little infant just beginning life to the aged couple whose years are well-nigh ended; there were mothers with babies strapped to their backs in Chinese fashion in bags, which often display much skill in design and needlework; young girls and boys, too, good-looking and full of life and spirits!"

The people have a curious way of saving their earnings. After accumulating a few taels in silver, they bring it to the silversmith, who melts and forms it into a heavy ring, thicker in the front than at the back, which is worn by the women. Their ears, too, are bored to an enormous size, and for a time kept open by means of a ring of bamboo, a large lump of silver being subsequently fitted in. The ear is thus often seriously injured by the weight placed in the lobe. Many of the men and boys have the left ear pierced, and a silver ear-ring suspended from it, and a thin ring of silver round the neck, in addition. Both sexes arrange the hair in either a ball or ring on the top of the head, surrounded by a black cloth. Their clothes are all black and homespun. The needlework wrought by the women is very beautiful, often evidencing years of labour. All wear straw sandals.

In their habits and manner they are very simple, and cumbered with none of the formality of their neighbours, the Chinese. They have no printed language, and the children, therefore, grow up untaught. Many of these Heh Miao-tsi possess no object of worship, having refrained as yet from imitating the idolatrous customs of the Chinese. Now is the favoured time for the Gospel! Willingly they listen, and seem pleased to be spoken to. Let prayer go up that labourers may be sent forth of God to carry the Message of Life to this bright and intelligent-looking people.

A MIN-KIA WOMAN.

Next morning the journey was resumed, and, proceeding to the river-side, they found a new boat waiting for them. Taking off their shoes, they stepped on to the nice clean deck, and sat down, facing the bow. After going through a few small rapids, the boatman, with the warning to them to "keep steady," bade them prepare for a splash. In front lay the Hwang-t'an, a dangerous rapid. Eagerly they watched the steersman, who stood at the bow. Taking a firm hold of the long and curiously-shaped oar, fixed in the front, just at the bow, he planted his feet firmly and bided his time. When the moment came he guided the boat with a dexterity and quickness, yet coolness, which showed him to be thoroughly expert as a steersman, and the boat shot through the seething water with very little splashing. The boatmen were also tribesmen, and very neat in their appearance, as, indeed, the people generally are. In a couple of hours the distance, ten miles, to P'ang-hai, had been covered, and once there they were welcomed by Mr. Webb.

The following are some interesting particulars of this village, and the people and surroundings amidst which Mr. and Mrs. Webb live. They occupy one-half of a small cottage, rented from the landlord, a Heh Miao, who himself occupies the other half. The cottage was but one storey, with a mud floor; but the Webbs have their half greatly improved by the addition of an upper storey, a good strong staircase, and a proper front door, walls, and windows. This leaves the lower room, which is a fair-sized one, for a dining and guest room, whilst upstairs is divided into a large and a smaller bedroom. The landlord is now quite willing to rent his own half to them and live elsewhere. On visiting him and his family, they seemed pleased to converse, and Mr. Bolton thus learned something of the indoor life of these villagers. To describe their one room: In the centre is a square hole, made in the hard mud floor. Here their charcoal fire burns, while over it swings the "general" pot. Round the fire are small stools, not more than ten inches in height—they have no chairs. The table, too, a small oblong one, is very low, only about two feet in height. A large part of the room is taken up with a quantity of various kinds of grain, principally rice. Near the door, which is of bamboo lattice-work, is a coop with hen and chickens. The landlord, being a silversmith by trade, his tools, too, find a place in the room, which is thus bed, sitting, dining, guest, and work-room all in one.

The staple food of the people is rice, which is boiled, not steamed—the Chinese method. Provisions, etc., are bought at the weekly market; there are no shops. The people are thrifty, and but few beggars are to be met with.

Work in Villages near Kuei-iang, Kuei-cheo.

BY MISS L. HASTINGS.

THE following is a short account of my first village work. I trust it may be interesting to you, and that it may create a still greater interest in your prayers. On December 10th the Bible-woman and I left Kuei-iang Fu for Tsin-kuan, a village about seven English miles distant. Mrs. Fu, one of our Christians living here, was pleased to invite us to stay in her home while we visited the surrounding villages, she usually giving her time to escort us. Her husband, who is somewhat of a scholar, likes reading the Bible, and enjoys the singing of hymns, but, although he believes the Gospel, he has not yet given evidence that he is a saved man. He, like his wife, was very pleased to have us with them, and did his utmost to make us comfortable.

This place had not been visited for over two years. My sister, Mrs. Windsor, made the last visit a short while before she was married. We arrived about three o'clock in the afternoon, and received a very warm welcome from our host and hostess. The latter was very quick in providing a nicely cooked meal for us, and, having understood that I liked red peppers, put plenty into the dishes, causing my eyes to water and my mouth to sting as I ate it. In the evening several neighbours came in, and we had a pleasant time singing, reading the Bible, and telling of Jesus and His love. One bright-looking woman seemed as though she was ready to believe then and there. Mrs. Fu's mother, though she has listened to the Gospel frequently, remains indifferent.

This morning, having finished our rice, and escorted by Mrs. Fu, we began our visiting among the people. We found many who had not heard before, and some who had, but had forgotten. Mr. Fu was very much interested in the meeting this evening. The same neighbours came in, and we felt the presence of the Master in our midst.

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." This verse has been my help through this visit thus far. To-day we spoke to a woman who had heard the Gospel from my sister, and at that time had a wish to believe and break off opium, but her relatives told her she would offend the idol, and thus bring great suffering upon herself. Poor woman, she did not feel as though she had escaped trouble. Her husband had died, and she was poor and had been smoking opium. Two of her children were sick. Hearing that she had several sons, the Bible-woman remarked, as it is the custom, "Your happiness is great." She, instead of the usual smile and assent, only said, with tears in her eyes, "My happiness is not great." We could only tell her of the all-powerful Saviour, and present her case before the Lord. Upon entering a house, the first thing we saw was a large coffin, placed ready for the occupant for whom it was prepared. Strange that they should like to be continually reminded of what they cannot escape, and without any hope beyond. The Bible-woman tells me that the Chinese consider the coffin a home after death. This served as a good introduction to tell them of a life beyond the grave, and of eternal happiness obtained by trusting in Jesus.

Quite a few came to service to-day, at the invitation of Mrs. Fu's eldest boy. We felt the Lord's presence in full measure, and we will leave the results to Him, and pray that He will abundantly bless the seed sown. This evening a young man came who was here the evening before, and he brought two companions. He seemed each time loath to leave us. He reads tolerably well, and stays behind to read and to ask for explanations. We hope this is not an interest that will soon pass away.

To-day we walked about five miles, and we met a woman who had been to the city to see Miss Webster for some illness, and there had heard the Gospel from the lips of the Bible-woman. Most of our hearers treated our message very lightly. We passed close by a Miao farm, and there appeared to be several families in the compound. They seemed to be afraid of us at first, but one by one the women would come out, some of them still eating their mid-day rice. The Bible-woman began to tell them the Gospel, but they only smiled, and kept on saying, "I do not understand your words." When she spoke of sin, and Jesus the sinner's Saviour, they only laughed, and could not take in the thought at all. Our young friend was at our evening meeting again this evening.

To-day two, at least, were pleased to listen to the Gospel message. One is a woman who suffers with ague and has a sick baby. Before we left her she promised to trust the Saviour.

We believe the Lord has blessed this visit to the young man of whom I have spoken, who is a nephew of Mrs. Fu. He came last evening again, and after service stayed until quite late to read in the Gospels. After I had retired, late as it was, two women and two men came to hear the Gospel. The Bible-woman went into the kitchen to talk to them, and while she was explaining I heard the young friend join in and tell them he was very much pleased with Jesus, and it was a good thing to believe.

You may be interested to know about a man and his wife who have forced themselves into Mr. Fu's house against their will. They occupied the room that was usually given to visitors. He is a fugitive from the Province of Si-ch'uen because he had killed a man and injured another in a quarrel. This makes Mr. Fu afraid to turn them out. While we were away preaching he abused the foreigner to his wife, and said I did not come to preach the doctrine, but only wanted to get hold of the natives' eyes. Because his wife spoke in our favour he struck her. To-day before I was up she had gone away some place, and did not return until the evening, and evidently he had forbidden her to come near me. After they had retired they had quite a quarrel about me. This is one reason why we think it wise at present to return home. To-day we visited what seemed to be a little village all to itself—seven or eight houses built near to each other. Some of the people listened with interest, and two, whose home is in Kuei-iang, promised when there to come to the chapel and hear more. At our evening meeting our young friend came along, bringing two of his companions with him. We do believe a work of grace has begun in his heart. He was very pleased to receive a copy of the New Testament, and promised to read it carefully, and as opportunity offered to come into the city and attend worship. I would like to commend him to you for special prayer. We have also reason to believe that interest has been awakened in the heart of Mr. Fu, and we trust that he may be able to testify to the Lord having saved him. It would be a great joy to his wife for him to do so.

A MIN-KIA VILLAGE.

First Experiences.

BY MISS ANNA WOOD, SHAO-HSING, CHEH-KIANG.

IT is a great privilege to be here now and see the work really in progress. The weather has been fine for itinerating, and nearly every day Mr. Meadows and the pastor go out into the villages round about, preaching the Gospel and selling tracts. They go in a boat and take their dinners, for the days are short and get very cool as the sun goes down. Mr. Warren, of Ning-po, is also with us now. He is engaged in study, and also goes with an evangelist and speaks in the street chapel in the afternoons. We have two dear Bible-women, and some of us are out with them nearly every day. I never knew what it was to do real visiting before, and go out alone with a Bible-woman. How faithfully they proclaim the message of salvation on the streets, stopping women as they walk along; in the houses, where all the neighbours gather around to get a glimpse of the foreigners—truly it is blessed to see those who have themselves been brought out of heathen darkness, thus telling others of the only true God, and Jesus Christ, whom He hath sent. I take my Bible, and when the Bible-woman says, "Now Ling Ku-niang will read to you," the people all become very quiet and listen attentively. My texts are generally John 3:16 and 36 and 5:24. I have read these over and over at the different houses, and then the Bible-woman explains their meaning. So often I watch the dear children, as they seem to be drinking in every word, and wonder if they really will understand enough to awaken an interest, and result in their desiring to hear more, and thus being led to seek salvation through Christ. For, oh! the people are so many, and shall we ever have the time or the opportunity to tell these same people again. God help them to grasp a little, that the tiny seed may grow and bring forth fruit to His glory.

Yesterday we were in a very large house, and they were having some sort of worship. Red candles were burning here and there, and food and fruit, very tastily arranged, were set before the idols. I thought of that verse, "meat offered to idols," as we sat and told the sweet Gospel story in the presence of all this idolatry. As we went out we met half a dozen priests in the outer room, who had come to assist in the ceremonies. How strange that we should both meet in the same house! It was as if God and Satan were contending for the souls of the inmates. Our time was but short, yet our words were for all eternity. What a contrast to the long, mumbling prayers of the priests, which fell on ears that could not hear, and upon gods that could not understand.

A rather amusing incident happened at another large house where we were visiting. A number of children had followed us, and when we opened the door, we bade them stay outside, for sometimes a room will be quite filled with those who have followed us in. Do you wonder the doors are sometimes shut in our faces, because the timid women see the crowds outside and are fearful to let them in? We went into this house and closed the door. A servant in an outer room was washing, and did not give us a very hearty welcome. She said the people were out, etc., and went on with her work. As we were about to leave, we saw the lady of the house come out just far enough to see us, but when the Bible-woman asked her if she wished to hear the doctrine, she said no. We made our way out to the door, and found it had been latched on the outside. We immediately thought of the children and suspected they had had some part in the matter. The servant came and shouted and scolded, until some passer-by understood, and came and unlatched the door for us. Sure enough, not a child was in sight. We entered another door near and were nicely received, and soon had a large gathering of women and children, and even the old servant and her mistress came to listen. We stayed here until the darkening room warned us it was getting late. They pressed us to stay longer, and followed us to the door, and we went out, feeling so grateful for this splendid opportunity for witnessing for Jesus. As we came home we passed by the chapel, which was half full of men, listening very quietly and attentively to the evangelist. This is the chapel where Mr. Stevenson lived and laboured so many years ago, and where the native pastor now lives, a testimony to God's keeping power for over thirty years.

We have had a very sad incident happen lately in connection with one of our church members. Several months ago a sister-in-law of this church member, a young wife, only eighteen years of age, found out that her husband was making plans to sell her to a priest. Her husband was a cruel man, and they often quarrelled, and when she heard that she was to be sold she ran away to her brother-in-law's home. He secretly helped her to get out of the city, and to go to another city, and afterwards, when the husband came to him, he denied having had anything to do with the matter. The husband and his friends could find no trace of her, and put the case in the hands of the Magistrate. The brother-in-law also went to the Magistrate and told his story, not saying that he had helped the girl to get away. Matters went on from bad to worse, until, the day before yesterday a band of men went to the brother-in-law's house and took him away at night, and now they have him in hiding, saying they will not release him until he produces the girl. As the case was already in the hands of the Magistrate, this was unlawful, so Mr. Meadows went to see the Magistrate about it. A man, probably wanting to make a little money, brought a letter to the brother-in-law's wife and demanded 300 cash for it, saying the letter had been sent to her by her husband, who was about twenty li away, in another place. This man has been taken prisoner now, as, of course, he claimed to know where the man was. The poor fellow is probably thinking he is paying dear for his little scheme. Some of the husband's friends think she may be in hiding in our house, and two weeks ago, when we remembered the Lord's death, they sent, or rather, the husband himself and several ladies came to the service, as they thought she would be sure to come out on that day. There have also been some "iao-in" or wild words about "burning the chapel, and then she would have to come out," etc., but the Magistrate said we should pay no attention to this. This chapel is underneath our dwelling rooms, so, of course, it would be a serious matter. However, we are kept in peace, and are praying that in some way the Lord will bring glory to Himself out of all this trouble. Before this reaches you we trust all will be settled, but will you not unite in prayer for us, and for the native Christians, that the work may be quickened, and that a spirit of enquiry may stir up these people, so indifferent and so self-satisfied. Surely so much seed-sowing should bring an abundant harvest, and we are looking for the showers of blessing, so needed in this dry and thirsty land.

At our women's prayer-meeting on Wednesday afternoon, we had nineteen present, of which twelve were Christians, and most of them able to take an active part. We feel that there is very much for which to praise God, and we long to be more thoroughly cleansed channels, through which the blessings may flow to others. Pray that we may be faithful in making the "valley full of ditches," that there may be abundant opportunity for the Spirit to work in hearts that have heard.

A Hiding Place.

"*Far off among the heathen . . . I will be to them as a little sanctuary.*"—Ezek. xi. 16.

"A little Sanctuary" art Thou to me,
Amongst the heathen, where I dwell with Thee;
Beneath Thy shadow, folded 'neath Thy wing,
In deep content my song of praise I sing.

"A little Sanctuary" art Thou to me—
No fabled shrine, but deep reality!
Thou saidst it should be so when at Thy call
I rose and followed, gladly leaving all.

"A little Sanctuary" wert Thou to me
When home was left behind, and, tremblingly,
I launched upon the deep—it was to feel
The pressure of Thine arms around me steal.

"A little Sanctuary" wert Thou indeed,
When in a distant land the precious seed
Was sown in tears. Ah! then how more than sweet
That "secret place"—that refuge at Thy feet!

"A little Sanctuary" art Thou to me;
All joyfully I pitch my tent with Thee,
Or ready still to journey at Thy Word;
"In Thee" I "live and move," most blessed Lord.

"A little Sanctuary" art Thou to me;
Thus may I evermore "dwell deep" in Thee,
And daily praise for blessed foretaste given
(In doing Thy sweet will) of "days of heaven."

A Captive Delivered.

BY MISS K. B. STAYNER.

KNOWING that our Bible-woman had once been a great opium smoker, I asked her to tell me a little about her past life, which she was quite willing to do. It was somewhat as follows :

In the old days, while her husband was yet alive, she had to work very hard from morning till night at weaving silk, and her husband being an opium smoker, they were reduced to deep poverty. Constant sitting over her work was not good for her, and after several years it brought on a very painful internal trouble, for the relief of which she began taking opium, and soon the awful habit became confirmed. Work, home duties, everything good and true was given up for it, her one object being to smoke, and then enjoy the soothing after-effects. As she herself said, "All pride and self-respect is lost ; the confirmed opium smoker will not, indeed, cannot work, and when reduced to poverty will pawn or sell clothes, furniture, wife, children, or go out and beg; in fact, will do anything to obtain money to buy opium." After her husband's death she continued about the same, though just then, for the first time, she began to hear of the foreign religion. It came to her ears through another woman, who used to come to her house sometimes, on business, and who, herself, was then only a new enquirer, though now one of our brightest Christians. At last our poor opium smoker was persuaded by her younger friend to accompany her to the chapel, to hear the Gospel more fully explained. She became rather interested and attended the services pretty regularly, until one day her baby was taken ill and died, after which she did not go near the chapel for some weeks, as her grief was so great, and she refused to be comforted. Meantime our Christians did not forsake her. When the child died they came and had a little service before it was buried, and afterwards used to visit her frequently. Mr. Grierson, who was then living here, also went to see her, and tried to persuade her to come and stay in the Compound, and be cured of her opium. At last she half promised to call the next day for the medicine, but said she would prefer to stay at home while taking it. That night, before going to bed, she knelt down and told the Lord everything—how they wanted her to give up opium, and yet how little she cared what became of her, if her baby was lost to her forever. At last she asked the Lord to give her, that very night, a proof that her baby was up in heaven with Jesus. If He would do that, then she would promise to go the next day to Mr. Grierson's to get the opium medicine, and would become a true "Jesus disciple." When she had finished praying, she lay down, and after thinking about these things for a while, she prepared for sleep, when suddenly she saw a bright light shining in the room. Wondering at this, so late at night, she jumped up, and, pulling back the bed curtains, was nearly blinded by the light. While she looked several scenes passed before her eyes. I forget some of them, but one was that of two of the young lady Missionaries who were in the city, dressed in pure white garments, and their faces shining with a wonderful light. They looked very kindly at her, and then passed out of sight. She then exclaimed, "Surely they are in heaven, or why would they wear those snowy white robes, and why should their faces shine so ? but my baby is not there with them." Then she saw a lovely scene, all trees and flowers and green grass, but her baby was not there. They passed away, and as she still waited she got a glimpse of a beautiful city, all glittering with gold and silver, and then she knew that certainly this was heaven. Another sight she got was that of a beautiful boy, also in white. "Ah, that," she said, "must be the Lord Jesus, when he went to Jerusalem, and got lost, and was found afterwards by his parents." But, alas, her own little boy was nowhere to be seen. Still she patiently waited on, and at last her patience was rewarded, for there, sitting on the ground, playing as he used to do when on earth, was the little one she had thought lost to her forever. Only for a minute did she see him, and then he, too, disappeared. But she did not grieve any more, for now she knew he was safe up in heaven, and if she trusted in the Saviour she would go there too and see him again. She lay down and soon fell peacefully asleep, and next morning appeared in good time at the China Inland Mission Compound, to fetch the opium medicine, resolved that, with God's help, this degrading habit should be overcome. As I heard her story I just wondered how she had the pluck and courage to go through with the cure, for it meant three months of great suffering. The smoking had to be gradually given up, and each step was a fierce fight, the craving for the drug and the real physical pain caused by lack of it being terrible. Her body used to ache all over, and she often used to call her daughter in to give her muscles and limbs a good pummelling (sort of massage), which seemed to lessen the pain somewhat. After three months or so, all pain pretty well ceased, and from that day to this she has not touched opium, nor had the slightest desire for it. But, as she said to me, "Oh, Zi Ku-niang (my name), it is only by God's power we can overcome this awful habit." Truly, some who are not Christians do, occasionally, manage to break it off, but if they have really been confirmed opium smokers in the past, they almost invariably go back to their old ways again, sometimes even after a year or more of total abstinence from opium. Truly, it is only those who are trusting in the Living God who can hope to stand against the wiles and the awful power of the devil.

Itinerations Around Ch'ang-shan, Cheh-kiang.

BY MISS M. E. MANCHESTER.

YOU may like to hear a little more about my work in China, or, rather, the Lord's work in China. You may remember, I am stationed at Ch'ang-shan with Miss Fuller. A few weeks ago we started out early one Monday morning, with our Bible-woman and cook boy, to visit in country villages and towns. Our boy carried our beds, rolled up, and we also had some books and tracts with us. We walked fifteen li (five miles) to a place called Huei-t'u. As soon as it was noised that we were in the town large numbers gathered and followed us through the streets. We had been walking all the morning, and it was then 1 p.m., so we were rather hungry, and enquired whether we might have something to eat. Our boy found a place where they said we might come and rest a little, but when we got there the doors were shut against us. Fortunately, our boy found an acquaintance at the other end of the town, so we travelled on there. We found this family quite friendly, and they soon brought us some dinner. It consisted of two bowls of greens, two bowls of bean-curd, and a bowl of some sort of root, cut up and fried. Then there was a large wooden bucket of rice set at our side of the table, on a bench. This was nearly full of rice, about half boiled. We were each given a bowl, and we were expected to help ourselves from the bucket. A large crowd gathered to watch us while we ate. They were continually making remarks about our appearance, especially commenting on our large feet. When we had finished dinner we went to a temple to speak to the people, where were two large idols. There we sat for some hours talking to the many who were constantly coming and going. Part of the time a man who belongs to a vegetarians' sect was teaching his doctrine at the other end of the temple. He was saying that idols are of no use, and exhorting the men to become Vegetarians. (This class of people do not believe in eating meat or animal food of any kind ; they are a very moral people, and when converted make the best kind of Christians.) When he had finished his talk he came over and listened to us, looked at our books, said he had one of our books already, and seemed to think the doctrine good. At night we returned to the house where we had taken dinner, and the people kindly consented to let us have a lodging for the night. As soon as it was dark they lit the little tapers

in front of the idols and ancestral tablets. I also saw an idol over their brick stove, where they cooked their food. After we had had supper, which was about the same fare as the dinner had been, we brought out our Bibles and hymn books and had a service. All the people of the house and near neighbours listened nicely. After the service was completed the Bible-woman and the cook talked on until bed time. We were very glad when we saw that the house had an upper storey, which very few here have, so we arranged to sleep there, as it is most unhealthy to sleep on the ground floors in this district. The storey consisted of a loft, used as a store-room for straw, grass and a few vegetables. We were very thankful to spread out our mats and blankets on some straw, hang up our curtains to keep the rats out, and retire. We slept fairly well. The next morning we repaired to other villages on our way home, our Bible-woman preaching in each one for some time.

It was one of the most beautiful of autumn days, and it was with pleasure we followed the little footpaths winding in and around the hills and mountains. There were so many different ones leading here and there to different villages, a stranger could not possibly know which one to take, so we had often to turn and ask our faithful Bible-woman which road we were to follow. Then, again, we would go on until we heard her voice calling us to come back, as we were on the wrong road. At one time we were enjoying a nearly level path by the side of a lovely stream, but we had not gone far when we noticed another path leading from it up a steep hill, but we kept on by the river. Soon, however, we heard our good friend calling: "This is the way," and so we had to leave the easy path and climb a long hill. We were very weary and loath to leave the easy path, but we knew we were wrong, and would never reach home if we continued in the path we had taken. Then I thought how often, in the journey through life, the Shepherd's loving voice calls us and shows us which road to take. How patient and long-suffering He has been with us, and how willing to lead us in the right way! Many times we have started in wrong paths, and have been almost unwilling to listen to His voice, because the road we had taken seemed so easy and bright; yet to walk in the narrow way with the Master, we had to retrace our steps, going back sometimes very slowly, and again we would press onward toward home. So, at this place we had to walk for some time in a dreary path, shut in by hills, but it led out to a point where we had a most beautiful view. Our Guide, too, will lead us in right paths, into sunny paths, into green pastures and by still waters, and at last will lead us safely home. As these though s were such blessing to me, I pass them on.

Glimpses of Life at Cheo-kia-k'eo, Ho-nan.

BY MISS EFFIE L. RANDALL.

OUTSIDE a cold, wet, dreary day, the increasing patter of the rain making monotonous music; inside, my Chinese room, warmth, comfort and brightness—at least, it seems bright and cheery to me in contrast with what I know to be the state of hundreds of homes all around me. I am not at "home" to-day, my home still being in the Ho-si part of the city, but I have been staying for more than a week with Miss Wallace in the Ho-nan house, and I suppose I shall remain here until some of those who have gone away return. Cheo-kia-k'eo is a sort of centre for the whole province, and there is constant coming and going, and constant changes amongst the workers, so that it is very different from many inland stations, which go on much the same year after year.

There is no married couple here at present, and so Miss Wallace has taken charge of the house, which is in connection with the chapel, where the church services are held, and she also has charge of the women's work here. Mr. and Mrs. Shearer, who have been in charge here since Mr. and Mrs. Coulthard went home, also left us in June to go home, for neither of them were well, and they were much needing the rest and change.

We were very glad to receive word by the last mail that Mr. and Mrs. Coulthard (the latter is Rev. J. Hudson Taylor's daughter) had already taken their passages, and hope to sail for China early in October. We have since heard that they are going to Uen-cheo, in Cheh-kiang, instead of returning here.

Mr. Gracie, whose station, Siang-hsien, is about two days' journey west of here, has gone to Shanghai to meet his wife, who is just returning from Scotland, he having preceded her a few months. It is so nice to be welcoming the old workers back, refreshed and strengthened, for they are familiar with the language, and know how to take up work at once, and we, who have only recently come, have to spend so much time in learning how to work.

Miss Lloyd, who for some time has been the principal worker at this house, left for Shanghai several weeks ago, to be married to Dr. Williams, of the neighbouring Province of An-huei, and I suppose by this time they are on their way back to his station there. Miss Wallace has a nice class of Christian women here, and there is also an enquirers' class, which I took the first Sunday I was here, but since then it has rained so much that no one has been able to come. Miss Wallace's woman servant, Mrs. Fan, and the one employed by the Misses Brooke and Hodgson, a Mrs. Uang, are both bright Christians, and such a help in the work. You at home can scarcely realize how necessary a good Bible-woman is in China, and in your prayers for the work we shall be glad if you will remember our native helpers. We are very much needing a couple of Bible-women here at Ho-si now, for as soon as the rainy season is over we hope to do more outside visiting. Monday of last week was the great Moon Feast, the 15th of the Chinese eighth month, and the rainy season begins about that time. It has been raining almost constantly for about a week now, and I do not know how much longer it is likely to continue. As Chinese houses are built around an open courtyard, which must be crossed in going from one room to another, we are obliged to use umbrellas and wet weather shoes when going to our meals, or leaving our own rooms for any reason. But the courtyards are paved with bricks, and so are not muddy, only wet, and our hearts are daily filled with praise and thankfulness for the many blessings and comforts that we have to enjoy. The rainy season is a time of great suffering to many of the poorer people, for their tiny mud houses are miserable enough at best, and many of them have nothing to live upon, excepting what they earn from day to day, and so it becomes a very serious matter to them. There is a great deal of fever and ague amongst them after so much wet weather, but it is a great wonder to me that there is not much more disease and death than there is.

The Lord has helped me much with the language, and last week I was enabled to pass my second examination, and feel sure now that He would have me use what He has already given me in witnessing for Him to this people, though, of course, devoting part of each day to study, for there are still four sections to be passed.

There is a dear old beggar woman who has been coming here for some weeks now, and she seems so anxious to learn, and has such a simple, child-like way that one feels sure the Lord will teach her. She was in the enquirers' class which I took the first Sunday I was here, and she came and sat as near to me as she could, and leaned over to catch every word, and repeated all that I said after me. Her husband came with her that day, and she said afterwards that he was also willing to believe "the doctrine." How good if the two together would accept Jesus, and serve Him their few remaining days. Pray for them and for us, that our words may be always with power, and that we may be able to say in truth, "Not I, but Christ," "I have set the Lord always before me," "Without Me ye can do nothing."

As we look into the faces of a little company such as I have been describing, some of them old women nearing the grave, and already half blind and deaf, others of young women and girls thinking only of what they eat and wear, and all in the gross darkness of heathenism, you can, perhaps, have some idea of how helpless we feel when we think of the precious souls trembling in the balance, and of our own feeble words; but then we remember that "It is not ye that speak, but the Spirit of your Father that speaketh in you."

The Province of An-hui.

BY THE REV. EDWARD HUNT.

THE Province of An-hui is of peculiar interest to friends of the China Inland Mission, since it was the first of the eleven previously unopened provinces to be entered by our Missionaries. This was in the year 1869, when Messrs Meadows and Williamson effected an entrance into the city of An-k'ing.

The province lies to the west of the coast provinces of Cheh-kiang and Kiang-su, and is intersected by the great river Iang-tsi. The northern portion, about two-thirds of the whole area, comprises the plain drained by the river Huei and its affluents in the north, and a more mountainous region to the south along the great river, the mountains in the extreme west rising to a considerable height. The remaining third, south of the river, is mainly mountainous also, particularly in the south-western part (Ch'i-chau and Huei-cheo prefectures). The area of the whole province is 48,461 square miles—only a little less than that of England (50,823 square miles).

The population has been variously estimated at 9,000,000 upwards to 36,000,000 (by Gen. Mesney, I believe). Probably 15,000,000 is a fairly true guess. In this population there are two very distinct types, the people of the northern parts being of finer physique and more robust, rougher in manners, but more sincere and trustworthy than those round An-k'ing and in the rest of the south.

The language of almost the entire province is mandarin, though each district varies more or less in pronunciation ; and amid the southern mountains the greatly-altered pronunciation and added words (probably from the coast-province dialects) make it quite unintelligible at first to most mandarin speakers. The dialect of Huei-cheo is said to be quite distinct from mandarin.

Politically, the province is under a Governor, who resides at An-k'ing, but is partly subject to a Governor-General, who also rules over Kiang-su. It is divided into eight prefectures (fu), half of which are on each side of the river ; and five departments (cheo), all but one north of the river.

On the north, the China Inland Mission has a station in each of three out of the four prefectures, and the fourth (Lu-cheo Fu) has stations of other Missions. In two of the departments we also have stations, and another Mission has work in a third. South of the river we have work in each division, and two stations in all except one small prefecture (T'ai-p'ing ; though this, and, indeed, the surrounding districts, both north and south of the river, have also been extensively worked of late years by the American Methodist Episcopal Mission, the Foreign Christian Mission, and the International Missionary Alliance.

Beginning in An-k'ing, the China Inland Mission work in the province was slowly extended. At first it was only in that city that a European Missionary resided, and out-stations as distant as Ning-kueh and Huei-cheo were opened by, and left under the care of, somewhat untried Chinese evangelists, who, by reason of the distance and the exigencies of the work elsewhere, could only be visited, at most, a few times in the year. It is not surprising, therefore, that some of them proved unworthy. Of these out-stations, the earliest to be opened were U-hu (in March, 1873), Ta-t'ong (June, 1873), T'ai-p'ing (since relinquished in favour of the American Methodist Episcopal Mission), Ch'i-cheo and Ning-kueh (all in 1874), and Huei-cheo (1875). All of these, except T'ai-p'ing, were gradually occupied by European workers, and the dates given in the published statistics of the Mission are the dates of such occupation, rather than of the first beginning of work.

When I landed in China in January, 1889, An-huei had but five or six China Inland Mission stations, occupied by about fifteen Missionaries ; now there are fourteen stations, with forty Missionaries, in the field. Probably there are not more than thirty workers of other Missions, making a total of seventy for a population of at least 15,000,000, or one to every 214,000 ; a town like Southampton (in which I am residing) would have to share a worker with two other similar towns ! Of our own workers, only nine have been in China over five years, and no less than thirteen under three years.

It will be seen that work in many of the stations is of recent date, and this, in part, will account for the fact that the last returns give the number of members in Church fellowship as only 271. Amongst other obvious causes are the somewhat insincere character of the population, at least in the south, and the frequent changes of the workers in many places through ill-health and other circumstances. But, will not our readers pray for more blessing on the workers and on the people in all our stations ? The largest Churches in the province are those at Ku-ch'eng (" Lai-an "), An-k'ing, and Ning-kueh.

The first of these has an interesting and suggestive history. Work was begun there, not by any European Missionary, nor even an " accredited " evangelist, but by a newly-converted ex-soldier from the Imperial army, now an evangelist at Luh-gan, whose preaching among his relatives and friends was blessed to the conversion of a number. Word being brought of this to An-k'ing, the news was so unexpected and so good that the Missionaries there felt slow to believe it. Eventually, however, one of them visited Ku-ch'eng and baptized the first converts. But both in the origin of the work and in its progress, the converts there, as in so many other places, have been almost wholly gathered by the efforts of Christian Chinese.

For a time, some years ago, the work at Ku-ch'eng seemed stationary ; but there have been backsliders restored and new converts gathered again during the last year or two. In An-k'ing the Church has been reduced by frequent removals of members and some sad declensions, though converts have been, and are being, added to the Lord. The many other duties which the Missionaries there have at times been called on to perform, and the comparatively short periods for which, from ill-health and other causes, they have, for the most part, remained in charge, have militated against the continuity and success of the work. But there is much promise in some of our country and out-station work. In Ning-kueh, where the prospect was at one time very bright, much sorrow has been caused by members becoming perverts to Romanism, the material attractions of which are very seductive to young, untaught converts. Ch'i-cheo has lately been suffering from the same cause. Huei-cheo has always been a very difficult station, and has, like An-k'ing, lost several successive leaders of the work through ill-health. Luh-an is a station of much promise; but its nearest neighbour, Cheng-iang-kuan, with its large and wicked population, including many Mohammedans, is probably the most difficult and trying station in the province. In sharp contrast to this, the small city of T'ai-ho, still further to the north-west of the province, though comparatively recently opened, has a bright little company of converts and enquirers. At Kuang-teh, Kien-teh, and Kien-p'ing work is going on steadily, though manifest results are but few.

Any account of our work would be incomplete without referring to the long, faithful, and not unsuccessful labours at U-hu, of the beloved evangelist, Iang Ts'uen-lin, who has been used in the conversion of many there ; though some have fallen asleep, and others are in fellowship with other Missions. Other of our Chinese fellow-labourers have been blessed too, in different places, and it is with love and joy we think of men such as Iang Meo-ts'ing, the Ts'us, of Ku-ch'eng and An-k'ing ; Ch'en Loh-ts'uen, of Luh-an ; the Lis, of An-k'ing, and Ning-kueh ; Hu, of Ta-t'ong, etc.

I ought also to mention the medical work carried on in several of our stations in a quiet way, and the schools now existent at Ning-kueh, An-k'ing, Ch'i-cheo, T'ai-ho, and Kien-teh. The itinerations of our workers and visits in the country to homes where converts or enquirers live cannot be described in a few words ; but, personally, I regard the country as the more hopeful field for labour, and there is no doubt it has hitherto proved to be so.

May I not, in conclusion, confidently ask from those who " strive together in prayer for us," very special earnestness, and constancy therein on behalf of a province disappointing in visible results, and, therefore, peculiarly demanding to be remembered before God, with whom nothing is impossible ?

A Testimony Meeting at Shao-hsing, Cheh-kiang.

BY MISS L. MEADOWS

YOU will be interested to hear of a Chinese service held in this place last week, so I have jotted down some items, which, I trust, will prove of profit as well as of interest.

Tuesday, February 2nd, being Chinese New Year's Day, we had our usual Thanksgiving service in the forenoon. Nearly all our city Christians were present, and we had a goodly number of heathen, both men and women, so our chapel was quite full. Father altered the service somewhat from other years, and had a testimony meeting, which we much enjoyed, and which, I trust, was blessed to all present.

Pastor Tsiang was the first to stand up. He testified to the number he had been privileged to baptize in the out-stations during the past year, to the health of himself and family, and how the Lord had blessed them temporally; he also rejoiced that he had been permitted to see our return to China after our furlough.

Evangelist Ling was the next speaker. He thanked the Lord that he was able to say he was a child of God, and that he could feel the workings of grace within him from year to year; he thanked the Lord also for the 1,209 souls baptized last year in connection with the China Inland Mission.

Shong-ah-song, one of our colporteurs, was the third speaker. He testified to God's goodness in delivering him twice last year from personal danger. The first time he had set out for a village, fifteen li (five miles) away, to sell books, the day being fairly fine. Just before he reached his destination it was borne in upon him to return to the city, which he did. He had only just reached his inn when the rain came down in torrents, such rain as he did not remember to have seen before. In four hours' time the water had risen in the city, the surrounding district being flooded, both houses and people being washed away. If he had continued on his journey he would probably have been among the number drowned.

Another time, when setting out on a journey, a preacher advised him to travel by the small passenger boat, in preference to the large one, but when he arrived at the boat landing he found the small boat taken up with goods, and only one passenger within. The weather was pretty hot, and the large boat had nearly forty passengers in it. Our brother thought here would be a good chance to sell some books and preach, so, in spite of the heat, he took passage in the large boat. Both boats started together, but they had not gone far before the smaller boat was attacked by robbers, the boatman and his passenger being severely beaten, and everything carried off. The large boat and its occupants escaped. As he told his story, one could not but see the hand of the Lord guiding his steps.

Mr. Dzing was the last to speak. His father was a Mandarin in Si-ch'uan years ago, and this man himself holds some title. He first heard the Gospel from Mr. S. Clarke, but nearly fifteen years elapsed before he was received into the church here. We were specially glad of his testimony, for he is in business, and in no way employed by the church. All the people listened very attentively as he spoke as follows: "It is only three years since I joined the church, though I was an enquirer after the truth for about fifteen years, and I want to-day to testify of God's goodness to me. Before I was converted I was connected with the Ia-men in Si-ch'uan. I earned about forty or fifty taels a month, but for all that my heart had no rest. At last I determined to throw up my position, and come home to Shao-hing. My friends tried hard to dissuade me, but I was determined to leave, and leave I did. When I got here I turned cap-maker, and for the first year we could just manage. I neither gained nor lost. I used also to visit at the chapel, Mr. Sing being a friend of mine. When I first called here he said to me, 'Do you not think it is time you became a Christian?' 'Yes,' I said, 'I am longing to be one.' 'But,' was the answer, 'you need not expect money; you won't get any four dollars.' (This is the sum which the heathen about here say all the Christians get for believing). 'No,' I said, 'I do not want money; I want the Gospel.' By degrees I understood more fully, and first I, then my two men, joined the church. When our friends heard of it, they laughed and sneered at us, saying: 'Why, you do not make anything at your trade now, and yet you are going to idle away sixty days in the year by keeping the Sabbath; you will fare worse than ever.' Listen! the Lord so blessed me that first year after I joined the church, that I made one hundred dollars profit! The

A BRIDGE NEAR SHANGHAI.

second year I made two hundred, and this last year the Lord has doubly prospered me. My men, who formerly only made about fifteen dollars a year each, now make between thirty and forty each. Do you not think we have cause to praise the Lord for all His goodness? There is also another thing for which I would thank the Lord. My wife is not a Christian, and for a long time was quite opposed to the doctrine. Then she visited here, and was kindly received, and her visit was returned. By degrees her opposition ceased, and she would pray by fits and starts. Last year I had some trouble, and was carried off by some men; if it had not been for the Lord I might have been killed, but the men, although I was their prisoner, treated me kindly. The Lord also touched the heart of the Mandarin, that he looked favourably on my case, and I was soon released. Of course my wife was in great distress, so Mr. Sing said to her: 'Now, Mrs. Dzing, is your time to pray.' She did so, and when she found I was really released, she exclaimed, 'Now I do indeed believe in prayer,' and since then she has prayed every day steadily. I trust it will not be long before she truly believes. Do you not think (pointing to our motto over the platform) that I have, indeed, cause 'in all things to give thanks'?"

So ended Mr. Dzing's testimony, and I think you will agree with me that it was a splendid one. Will you join us in prayer that God will richly bless all those who spoke, and, indeed, all our Christians, throughout this new year?

An Evangelistic Tour.

BY MISS H. J. RICE, OF LU-AN, SHAN-SI.

ON Monday we went to the villages to the north-west, for a few days. Arrived at the home of Elder Han about dark. He was away on a preaching tour, but his wife and children gave us a hearty welcome. We were quite a large party: the native helper, her teacher, the cook who drove us, an old woman and her little boy, Miss Huston and myself. Mrs. Han very kindly offered to get us a hearty meal, but we finally persuaded her that the vegetable soup they usually have for their evening meal was quite sufficient, and we certainly found it much more palatable. It is a real pleasure to enter a Christian home like this—so neat and tidy, the children well-behaved and loved. The baby, three months old, though a girl, is loved very much by parents and children. It did my heart good to see the attention she received.

After a night's rest, we visited two villages. Spent the morning at Tsao-chen, where are several families who have heard the Gospel not a little. In the last house we visited, had an interesting time. A son of the old father died last winter, in the faith, we trust, but his father and brother are opium smokers, and the wife is not a Christian. We sang, "Why do you wait, dear brother?" and the young man seemed quite affected by it. He has broken off opium once, but returned to it again. He said the hymn, "Onward Go" was often in his mind. We had prayer with them, and Elder Tsien exhorted them to truly repent of their sins.

While we were there, our teacher, whose home is in that village, came in and invited us to go down to his house to dine. I was glad of the opportunity, as I very much desired to see his wife. We were just about to enter the door of the courtyard when his younger brother closed it from the inside, and bolted it. The teacher asked him several times to open it, but he would not. So he said he thought we should have to go back to another house. I did feel glad to see him so calm about it, for he has formerly had a very violent temper, and only the grace of God kept him so quiet. I felt sorry for him as well, but we told him not to mind it; we must be patient. May the Lord soon bring his brother to a knowledge of the truth. We were very much pleased throughout the trip to see how boldly the teacher witnessed for the Lord, in and about his own village. We were also exceedingly gratified to hear that he has left his tobacco pipe at home, intending to use it no longer.

In the afternoon we went on five li farther. Were met by a bright-faced young man named Chang, who has accepted Jesus this year, and everywhere testifies for Him. His neighbours all bear testimony to the great change in his life. He was formerly a very wicked man. "What a wonderful Saviour is Jesus, my Lord." A number of people in this village expressed their determination to come to Lu-ch'eng this winter, to hear more of the Gospel.

The next morning we spent with Mrs. Han. Her neighbours in the same courtyard were worshipping their idols, as it was the 15th of the 9th moon. Incense and candles were burnt to their numerous gods, and vegetable cakes and sweetmeats were offered, even at the place where the pigs were kept—to the god of the fold. These eatables were afterward brought home and enjoyed by the family and their relatives.

In the evening a goodly number of Christians and enquirers met together for our Wednesday evening prayer-meeting. Many petitions were offered for blessing upon the seed sown the few days we were out, and for the building-up of the Christians. One old man came to me, after the close of the meeting, asking for prayer for his wayward son, and the next morning, as we were leaving, he came again with the same request. Will you not join with us in asking that it may soon be granted?

Report of Work Done in and Around Su-cheo Fu, Si-ch'uan, for 1896.

BY MR. A. HY. FAERS.

THE year just closed has been one of mercy and blessing, wherein we have proved the love and faithfulness of our Heavenly Father day by day, in doing for us above all we asked or thought, and we cannot but raise our "Ebenezer" for His abundant goodness to us, in giving the largest number of converts in one year since the opening of the station, for two new workers, Messrs. Toyne and King, many hearers, and not a few enquirers; for health and strength to carry on the work, for the supplying of all our needs, for a year of peace after the troublous times of 1895, and for the kind interest and help given by the local officials, who have been very friendly and kind. Truly, our God has done great things for us, whereof we are glad.

Evangelistic Work.—Daily preaching has been kept up during the year in our street chapel, where the evangelist and I have worked, telling out the "old, old story" to many hundreds of hearers, some hearing for the first time, while others have come again and again to listen and ask questions concerning "The Way of Life." During the spring a young Buddhist priest came often to the street preaching, accepted some books, and seemed to be awakened to a sense of his need. After attending regularly for some time, he suddenly ceased to come. On making enquiries we found that he had been counting the cost, and found it too much for him to face; but the books he had taken to his temple had their part to play, and, thank God, we have another proof that God's Word does not return to Him void, but that it does accomplish that whereunto He hath sent it. In the temple where the young priest resided were quartered some soldiers, one of whom soon began to take an interest in the books. Finding that we were not Romanists, and that our place was "open to all," he came one day, and, taking a back seat in the chapel, listened to the Gospel for the first time. He came several times, and, appearing interested, we ventured to have a chat with him, and some months after we enrolled him as an enquirer. He is a native of Hu-nan, and we hope (D.V.) to baptize him next Easter.

Our usual Lord's Day and week evening services have been well attended by our members, for whom, at these times, we lay ourselves specially out, feeling that the great need is to devote as much time as possible at these meetings to the building up of God's own children.

Our colporteur has been busy throughout the year, faithfully fulfilling his trust, preach-

ing and distributing the "Word" in ninety-five towns and many villages, in some cases visiting the same place again and again. During the year he has accomplished twelve journeys, sold 2,554 books, comprising New Testaments, Gospel portions and tracts, and has travelled over two thousand English miles. Our new brethren, Messrs. King and Toyne, accompanied him over three of these journeys. These trips were very helpful to them. Thus the seed is sown and blessed, and bringeth forth increase.

Medical Work.—This work has been carried on in the Dispensary, and many cases have been benefited thereby. During the summer, which was a trying one, we were kept very busy with a large number of patients, and we were thus enabled to speak a word for Jesus to many who otherwise would not have come near us. God thus moves often in mysterious ways His wonders to perform.

School Work.—Our Boys' School was not re-opened this year, but we hope to have it started again during 1897. The Girls' Boarding School took up a good deal of our time. We had the joy of baptizing "the first fruits" from among these girls during the year. The school has now been transferred to Ch'ong-k'ing, under the care of Miss I. Ramsay.

Women's Work.—This work has been carried on throughout the year by my wife, who has held three classes weekly for members and others. We greatly need two lady-workers to assist in this branch of work. The question of unbinding the women's feet has been carefully and prayerfully considered, and since writing our last report we have made it a rule of membership that all women must unbind before they are baptized. I am thankful to say that, although at first the fight was a hard one, all our women members have unbound feet, and are very much happier since taking this step. We have freely circulated, through the kindness of the "Anti-Footbinding Society," much literature on this subject, and many outsiders are getting around to the fact that it is wrong and cruel to thus injure the women's feet; so we trust, at no distant date, to see this inhuman practice completely overthrown, and the victory gained.

We have opened a street chapel in the salt wells district, which is a thickly populated part of this prefecture. Our colporteur, Tu, has for the present been put in charge there. We are glad to be able to report that there are several enquirers there, and we ask your prayers that this, our first out-station, may become a Bethel indeed to very many souls.

During the year ten new converts have been baptized, one has been transferred to another station, and one has fallen asleep in Jesus, so that our present membership is sixteen men and five women in fellowship.

Being conscious of many failings during the past, we again ask your earnest prayers on behalf of the work, and for ourselves, that God may be "all in all," and that during the coming year we may be made wise to win many souls.

Tidings from the Provinces.

UIN-NAN.

K'uh-tsing.—Mr. Arthur G. Nicholls says: "I have just completed two years of happy service in China. The service has been very poor, for it needs twice times two years for one to speak fluently and to be well understood. Still I do raise my hallelujahs for help and blessings received. We have an enquirer attending regularly at the services on Sunday. He lives eight li out of the city. Some time ago he burnt his "heaven-and-earth" tablet. He seems to be getting on well, understanding more and more of the Christian doctrine. We hope he will soon know a real change of heart: not only knowing about Christ, but knowing Him as a personal Saviour. A young fellow, our late cook, and uncle to one of the finest native Christians I know, has had to leave us on account of opium-smoking and cheating. Some time ago he professed conversion at Kuei-iang, but was not baptized. He fell away to his old habits, and both he and his wife were suspended. Now he is at the capital city in the employ of an official. May the Lord save him out and out, for he would make a fine Christian! The opium is a terrible stumbling-block. No one who knows anything about it can honestly say a good word for it. I am sure the devil is quite satisfied with it as a preventative to a man accepting the Gospel. Oh, that Australia would wake up and send out hundreds of men and women, not only to China, but into all the world!

KUEI-CHEO.

Kuei-iang.—Mr. Henry Bolton writes: "I arrived here on Saturday last from T'ong-cheo, distant four days' journey. For ten days the evangelist and I had been there seeking to encourage the brethren and sisters, of whom there are six in all—two men and four women—and the Lord blessed our stay. We attended the market, and had a good day, selling books and preaching. Leaving T'ong-cheo, we took a new road which brought us to Pai-king, a place twenty-three miles distant, just in time for the market to be held next day. Attending this, we had a fine opportunity for preaching and selling books, there being a steady audience of between eighty and a hundred persons for some two hours in the morning around the doors of our inn. Some 1,500 people attended this market, transacting a good deal of business. The splendid dry weather with which this province has been favoured has told well for the rice crop, etc., and the harvest has proved most abundant. Rice is becoming very cheap; three, four, and six cash per basin, according to size.

As the market at Pai-king only lasted one day, we left next morning early for a place over twenty-six miles distant, called Ts'ing-ai. The route is only a small mountain track, some nine inches or a foot wide, and several times we lost it on account of the varied turns in the path. After a weary day's tramp we arrived at an inn by dusk, very tired and ready for bed; but our coolies never turned up with our bedding, so we had to adopt the next best plan—get the house bedding. We asked no questions about it, but, rolling ourselves up, were soon forgetful of mosquitoes, etc. Praise God for giving us a place to sleep—a faithful, unchanging Friend—our hearts were filled with joy all the day. Next morning a market was held here, which we went to, but sold few books, though we had a fine time speaking, the Lord working with us. We arrived home on October 10th, having started that morning before sunrise."

Hsing-i.—Mr. Cecil Smith, in a letter dated November 19th, writes: "You will be glad to know that, at a church meeting held a few days ago, two women were accepted for church fellowship." These are the first converts in this station.

Miao Work.—Mr. Samuel R. Clarke, who some time ago commenced work amongst the Chung-kia, has rented part of a house at Suian-ba. Please pray that our brother may be helped in the study of the language, and that God may give him great blessing in his new enterprise.

Mr. Webb, in a letter dated Kuei-iang, December 28th, writes: "Everything is quiet at Pang-hai. Mr. Chang, the Chinese official responsible for the district, who at first created all the trouble, and afterwards wanted to borrow silver, died at Tsing-p'ing Hsien, just before we left. He had gone up to accuse some of the residents, and not about our matters. Poor, deluded man! He would not listen to the Gospel offer of mercy, and loved the darkness rather than the light. The constable of our village is in earnest about our buying a piece of land not far from our present quarters. He has come round to show me the plot, and means business. Many people are also offering houses and ground for sale. I should say that this wish for us to settle is a sign of encouragement, and means that the leading men have found out that we are not so black as we have been painted." When Mr. Webb wrote, his wife, who, as will have been seen from our last issue, was ill with quartan ague, had been graciously restored.

SI-CH'UAN.

Ch'en-tu.—Mr. Vale, in a resume of the work in this district, reports that, during 1896, in Ch'en-tu city, one convert was received by baptism, and that in the outstations twenty-two were baptized, making a total of twenty-three for the year. One old station (K'iong-cheo) was re-opened, and one new city (P'en-shan) was added to the list of outstations.

Kuan-hsien.—Mr. Grainger, writing on November 30th, says: "The Gospel is being

preached here every day in various ways and places. Our preaching-room is open on Monday, Wednesday and Friday forenoons, and many people come to listen. On Tuesday, Thursday and Saturday forenoons the tea shops are visited. Tracts are readily accepted, both in the preaching-room and in the tea shops, and the people are becoming more friendly."

Sui-fu.—Mr. Norris King, in a letter dated December 9th, says: "Last month I accompanied one of the American brethren for a few days' trip to two villages sixty and seventy-five li away. He had been invited down to meet several who wished to learn more of the doctrine. We had a good time interviewing the interested ones, and did some street preaching. We met one old man, over seventy years of age, who had been a vegetarian for twenty years, and had travelled to Kuei-cheo and Un-nan in search of peace. He has broken his vegetarian vow, and is, with his son, diligently reading our books."

HO-NAN.

Cheo-kia-k'eo.—Miss Emma Randall writes on November 4th, 1896: "It is now a year since we left the Training Home and began our long journey by native house-boat to Cheo-kia-k'eo. How many pleasant memories of the five weeks' journey remain to us: our mornings of study with Mrs. Knight as teacher, our long walks on the shore in the evening, and then the quiet time after tea, when Mr. Knight would read aloud to us while we busied ourselves with our needlework. The days passed very pleasantly, and early in December, 1895, we found ourselves at our destination, feeling that we had experienced but little of the discomfort of travelling in inland China. In reviewing the past year I can, indeed, praise God for all that is past; for health, for help in the study of the language, and later, for help in using it. It is now over four months since I began to assist in the work by occasionally taking a meeting with the women. Soon after this the children's classes were given entirely to the charge of my cousin and myself, and we also began to take native prayers in turn. Now that the cooler weather of the autumn has come, I have begun going out with Mrs. Uang, one of the Christian women, to preach to the people in their homes. Yesterday we were invited into a house, which we entered, and, though we were treated very kindly by the women, they did not care about our message, but only wanted to ask questions about my home, etc. So we soon rose, and, giving them an invitation to come to the meeting the next day, went on down the street. We had not gone far when we were invited into another house, and as we went in a number of women from the adjoining houses followed us, and we had a good time preaching to them. Some of them manifested their interest by asking questions. We remained an hour, Mrs. Uang preaching to them most of the time, though I gave her suggestions from time to time, and told them as well as I could of the only true way of salvation.

"We had good meetings yesterday, and were so glad to see that some of the women who were here on Thursday had returned to hear more of the doctrine. My cousin and I went out preaching this afternoon. We met with rather more rudeness than usual, as there is a theatre at the temple, and, though we went in the opposite direction, we met many of the people on their way to witness the performance. We had a very nice time preaching, however; one dear old lady over seventy years old listened so intently, and such a glad look came into her face as I repeated slowly, that she might be able to understand, 'Jesus loves us,' 'Jesus is able to cleanse us from sin.'

"Miss Turner and I went this afternoon to a village a little distance up the river. We were received very kindly, and when, after Miss Turner had preached for some time, we arose to go, they urged us to stay longer, and gave us kind invitations to come again. We do thank God for the open doors He gives us here. There seems almost no limit to the work to be done. But we are so few and weak."

Recent Baptisms.

Since the date of our last issue, the following baptisms have been reported:

SHEN-SI,	Mei Hsien	7
SHAN-SI,	Soh-p'ing	1
KUEI-CHEO,	Kuei-iang	1
AN-HUEI,	An-k'ing	1
CHEH-KIANG,	P'ing-iang and out-stations	12
"	Uen-cheo	3
KIANG-SI,	Kih-an	2
SI-CH'UAN,	Kuan Hsien	2
UN-NAN,	Tong-ch'uan	2
	Total	31

Editorial Notes.

LETTERS from England tell us of the safe arrival there of Mr. and Mrs. Knight, and of Miss McCarthy.

Mr. and Mrs. H. W. Hunt have arrived from China and are now with us in the Mission Home. These friends were located at Ts'in-cheo, in the Province of Kan-suh, where they served for a number of years. Their homeward journey has been a long one as they had to cross the whole of the Empire of China before sailing from Shanghai, a journey which in itself took two months' time to complete. Mr. and Mrs. Hunt are returning to England, and expect to leave for there in a few days.

During the past few weeks, we have had the pleasure of having with us Mrs. Anderson, of the Church of Scotland Missionary Society. Mrs. Anderson went to China with her husband, the Rev. James Anderson, in 1865, and laboured for a time at Canton. Her husband's health having failed, she returned to Scotland, where she remained many years until Mr. Anderson died. At once then, though past fifty years of age, she offered her services to the Presbyterian Society, and in its interests, at her own charges, started forth for her chosen field, visiting Australia and New Zealand upon the way. Her services were much owned of God in the Colonies, and when she went forward to China she was able to take with her two young ladies for the work of the Society at I-ch'ang. There she herself expected to settle and labour, but her health proved unequal to the change of climate and the strain of service, and she was forced to return. It is her hope now, after finishing her visit in this country, to engage in deputation work in Scotland.

The friends of the Rev. Robert and Mrs. Wallace, of Belleville, Ont., will be glad to know of their safe arrival home from the far East. They reached Vancouver, from Australia, on April 5th, arriving at Belleville about six days later. Since then, Mr. Wallace has been at Toronto, when it was our joy to see him and to hear from him a narration of his journeyings, especially of those taken in China. Our brother was warmly interested in foreign Missions before he saw heathendom; but now, as not before, he feels their utmost importance and the imperative need of urging on the evangelization of the lands which lie in heathen gloom. Mr. Wallace gives us a cheering account of our own work in China, of which he was able to see not a little, and speaks most hopefully of its prospects. We trust that many openings may be made for our friends to speak of the things which they have seen, and that they may be much used of God as they witness in behalf of the Christless millions in the regions beyond.

An appreciative article upon the life and labours of Mrs. Grace Stott, of our Mission, appeared in the London "Christian" of April 8th, in connection with the recent publication of Mrs. Stott's book, "Twenty-six Years of Missionary Work in China." The article, which gives a portrait of Mrs. Stott, says, "A quarter of a century of active Gospel service in such a field as China surely gives one right to produce a book descriptive of foreign mission work." It then goes on to describe the mission work at Uen-cheo, begun by Mr. Stott, and continued by Mrs. Stott after her husband's death, and speaks of the great success which has attended their joint service in that city and in the adjacent country. Speaking of Mrs. Stott's style, it says, "For compactness and expressiveness of style, and for the power of saying a great deal in a few words, the writer of this delightful tribute is much to be envied." Copies of the book thus kindly referred to may be obtained from ourselves for $1.50, post paid. We feel sure that any friends who desire to know more of God's wonder-working power in heathendom will feel well repaid in the reading of the volume. Such books, and the work they describe, are God's sufficient answer to every criticism upon foreign missions.

Since our note appeared in the February number in regard to the proposed Keswick Meetings, correspondence has been continued with the members of the Keswick Committee in England, and with encouraging results. It now seems quite certain that the deputation of speakers we have asked for will be sent to us, and that we shall have the privilege of having the friends with us in September next. The names of the Revs. Hopkins, Macgregor, Inwood and Webster have been most recently mentioned in connection with the deputation, and it is likely that three of these four friends will be those who will make up the number that will come to us. If the projected arrangements are carried out, meetings will be held, not only in Toronto, but also in Hamilton, London, Brantford, Ottawa, Kingston, Montreal, St. John and Halifax. We would earnestly request a continuance of prayer in reference to these proposed arrangements, that they may be successfully carried out, if it be our Lord's good pleasure, and that they may be fruitful with blessing unto God's glory and to the upbuilding of His people in this country.

The Student Volunteer Missionary Union of Great Britain has put forth a ringing appeal to the Christians of the British Churches, and its voice comes across the sea to us. It is signed by representatives of the Union in the Colleges of Cambridge, Oxford, Glasgow, Edinburgh, Dublin and Belfast, and speaks for the 1,300 young men and women across the water who have been enrolled as Student Volunteers, 300 of whom are now at the forefront of the battle. The beginning of the appeal states that the Volunteer watchword, "The Evangelization of the World in this Generation," is still its motto, and brings this phrase before the Church of Christ, praying that God may guide His people to carry it into practical effect. It declares that the good news of salvation was intended by God to be made known to the 1,500 millions of the present human family, and that the responsibility of this undertaking lies on all who have been redeemed by His Son. It goes on to state that this work of immediate evangelization can be done, and shows that, if the missionary enterprise of reformed Christendom were carried out on the scale of the Moravian Church, we should have a force of 500,000 heralds of the Cross, who could be maintained at a cost of one-half the annual savings of Great Britain alone. It speaks then of the open doors throughout the world, and declares that God has placed us in a position of unique privilege, but warns the Church that this trust, if abused, may be taken away. It finally calls upon those who are guiding the counsels and actions of the Church to recognize the Student Volunteer watchword as expressive of the present duty of the Church, and to accept it as their missionary policy, and exhorts Christians everywhere to take the part God allots them in the evangelization of the world, yielding themselves, children, substance and all to Him who has bought all with His precious blood. The whole is submitted respectfully and hopefully, under the solemn constraint of a deep conviction of the present duty of the Church to accomplish the great commission of her Lord. The appeal closes with these words: "God grant that the whole Church may hear the voice of Him who has waited all these years for the preaching of His Gospel to a lost world, and yield complete and glad obedience ere this generation shall have passed away."

The words in the above letter addressed to pastors, calling upon them to recognize the Student Volunteer watchword of the world's evangelization in this generation as expressive of the present duty of the Church, reminds us of the action of a beloved ministerial friend as related to his own congregation. At the beginning of the year, he called his people together, a little company of perhaps three hundred believers, and told them solemnly and impressively that he wished them to set before themselves no less an object than the evangelization of the whole world. He reminded them of the last command of the Lord and of the heavy obligation that command had put upon them, and then told them that he did not dare hold up any other standard before them, in spite of their poverty of numbers and means, than the immediate evangelization of all the people on the earth. Constantly since then, by his preaching and his example, he has kept this thought before them and has gradually lifted them to the place where as a people they largely feel their obligation, not to a given field or two, but to the world at large. As a result the church has become a Missionary Church; the hearts of its members have been enlarged, gifts have increased, and lives have been offered for service in the regions beyond; and we have the splendid spectacle of a small, and almost unknown congregation undertaking, single-handed, the giving of the Gospel to the world. To the man of the world and to the critical Christian the spectacle would not be splendid, but absurd; and we confess that we ourselves have little hope, that this one congregation will fulfill such a world-wide purpose. But we believe that that pastor and church are well pleasing to God, and suppose every pastor took the same view of things and all Christians followed their example, what then would be the result? May God in His mercy hasten the day when many ministers and congregations will feel that they have no right to exist as a body unless they do undertake, each church for itself, this very work of world-wide evangelization. Then, though no one church might accomplish the work alone, as united together the work would be done, and that speedily.

The conviction is forced upon us more and more, as we speak upon missionary subjects with various Christians, that one great cause of the apathy that prevails in regard to the heathen is a belief that they are not lost, or that some way ultimately they will be saved. Very frequently the statement is made that if they live up to the light they have, God will certainly have mercy upon them; and as frequently the words of Abraham are quoted: "Shall not the Judge of all the earth do right?" meaning, "Shall not the Judge of all the earth forgive?" There can be no doubt about the fact that if the heathen perfectly obey, from first to last, the law of their conscience, they will be saved, for the Word of God applies here as it does to the commandments of the law of Moses, "which if a man do, he shall live in them." But where will the heathen be discovered who have perfectly kept the law of their conscience? It is the universal testimony of Missionaries that none such are to be found, any more than men can be found in Christendom who have perfectly kept the law of Moses. There can be no doubt also that the Judge of all the earth will do right. But what did God's "right" mean in Abraham's day when the question quoted was first asked? It meant the deliverance of Lot and his family from Sodom, "saved though as by fire"; but to Sodom and to Gomorrah and to all the cities of the plain it meant "brimstone and fire from the Lord out of heaven." The "right" of God is more awful often than men think, and we who are Christians and have the open Scriptures before us, need to search them, lest we should be deceived into a vain hope in behalf of the heathen, which may result, so far as we are concerned, in their everlasting doom. Nothing describes the heathen, as they exist to-day, more accurately than the eighth verse of the twenty-first chapter of the Revelation, and it says there that all such "shall have their part in the lake which burneth with fire and brimstone, which is the second death."

It has been recently estimated, by Dr. George Smith, that there are alive to-day about four and a half millions of converts from heathendom. He estimates, also, that about the same number of converts from the heathen have finished their course on earth and are with the Lord. This represents the work of only about eight thousand Missionaries who have been sent out by the Christian Churches in the United Kingdom, France, Germany and North America. Truly, God's favour has rested upon foreign mission work in a remarkable degree. In spite of the few persons and the small amount of money put at His disposal for such service, His measure has been "pressed down and shaken together and running over." If God has done so much with so little, what would He not do if the Church at large was at the disposal of the Holy Ghost. Alas! it must be said of many Christians, in relation to foreign missions, as it was said of Israel, "They—limited"; or, as the original reads, "They set bounds before the Holy One of Israel": for every prayer and gift and life withheld from God, is man's voice to Him saying, "Thus far and no farther!" May the Lord give grace to many of His children, during these closing years of the century, to cry to Him: "My Lord, O King, according to Thy saying, I am Thine and all that I have."

The news of the death of Dr. Jas. H. Brookes, of St. Louis, will come as a shock to many Christian friends. Few men in this country have more endeared themselves to those who love the Word of God and the God of the Word than Dr. Brookes. His loyal defence of the Truth in days when it is being attacked upon every quarter; his trenchant testimony to the plenary and verbal inspiration of the Old and New Testaments; his bold witnessing to the truth of the doctrine of the atonement; his constant declaration of the fact that the Lord's return is the one only hope of the Church, made Dr. Brookes a marked man, and called for as warm and tender a love on the part of his friends as the reverse on the part of others. It may be truly said, "There is a prince and a great man fallen this day in Israel." We know not where one like him will be found. At the Bible Conferences of the country, especially at Niagara, and in the magazine, "The Truth," his words will be sadly missed. But "the Word of God is not bound," and He who gave the beloved servant of God who now sleeps to His Church will give others to witness as he did. May the Lord grant the consolation of His Spirit to the members of the family who remain.

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CHINA'S MILLIONS

Consecration.

BY H. W. FROST.

"And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."—Exodus 28: 40, 41.

WE HAVE chosen the above passage of Scripture in writing upon the subject of consecration, because it sets forth, through its typical teaching, more clearly perhaps than any other, the truth concerning the subject before us. It will be seen by reference to the close of the verses quoted, that the object of all the ceremonies referred to was that Aaron and his sons might minister unto God in the priest's office. This brings the passage into special relation to ourselves, for we Christians know well our need of divine processes to make us more truly God's ministers and to deliver us in our religious exercises from that service which is unto man and self rather than unto God. Through the processes noted in the Scripture before us Aaron and Aaron's sons were truly consecrated unto God and under the power of that consecration were enabled to serve God. Let us study then what consecration implied to them, that we may know also what it implies to us.

1. It is to be observed first of all that consecration and sanctification are not one and the same thing. We are dealing with the Book which is verbally inspired, where "every word—is pure," and where words are never used unless with distinct purpose and meaning. Hence when it says "consecrate *and* sanctify," it is to be understood that the two words do not carry with them the same meaning. The general teaching of Scripture bears out this thought, though it is true that the terms are so closely related that they cannot be separated and that often they merge the one into the other. Strictly speaking, however, consecration comes before sanctification and leads to it. If we may use a figure of speech to describe the relationship, consecration is the door to a beautiful palace through which we must pass in order to enter into the palace; and sanctification is the palace into which we enter and in which we abide. In other words, consecration is an act, and sanctification, while it may partake of the nature of an act, is rather a state related to the act. It is to be noted, however, that there may be a repetition of acts, and that these may lead us into larger experiences of the states related to them, just as after passing through an outer door into a palace there may be other similar inner doors to pass before we can reach and enjoy all the rooms that lie beyond.

2. It is to be observed that consecration was only for a special class; for those belonging to a particular family. Consecration was not for the nations, nor for the Israelites, nor even for the Levites at large: it was for "Aaron" and for "Aaron's sons." In other words, it was for the priests, and with the object of equipping them for priestly service. It is necessary, therefore, if we are to be consecrated, that we should have been born into the right family. This we have been if we have been born of the Spirit and have thus come to belong to Christ, for the priestly order now is not according to the flesh but according to the Spirit, and not according to Aaron, but according to Jesus the Son of God. So many, therefore, as are in Christ, are constituted a "kingdom of priests" and have the right to offer up spiritual sacrifices, acceptable unto God. We need for service, however, not only right but also power, and the act of consecration is prepared for us that we may be permitted to enter into and exercise the privileges set before us.

3. It was needful, also, that those who were to be consecrated should have on priestly garments. Before consecration took place Moses was commanded to prepare coats, girdles, and bonnets for Aaron and his sons, and to put them upon them; and it was only then that the ceremony of consecration could take place. These garments were made of white linen and stood for the righteousness of the lives of the priests. It is needful, therefore, that we, ourselves, should be properly clothed if we are to be consecrated; and this we are, if we are united by faith to Christ, since God made him to be sin for us, that we might be made the righteousness of God "in Him." That this righteousness of Christ was to be our priestly dress is made clear also from the fact that the priests' garments were called garments "for glory and for beauty," where the order of the words is very significant. The natural man in striving to save and sanctify himself endeavors to put the beauty before the glory, with the hope that becoming beautiful he may also become glorious; but the man who is taught by the Spirit puts the glory before the beauty, knowing that there is no beauty in God's sight, in salvation or sanctification, except the glory of Christ. Thus we who are hid in Christ are clothed with the true dress "for glory and for beauty," and typically, the linen garments, as we are told in Revelation, become "the righteousness of saints." All those who are clothed with the righteousness of Christ, therefore, may be consecrated and for them priestly service is possible.

4. Moses was commanded, after clothing Aaron and his sons, to anoint them with oil; it is clear, therefore, that it was not only needful that those who were to be consecrated should be born into the right family and have on priestly garments, but

also that it was necessary to formally designate and separate them unto consecration by the sign of out-poured oil. It is well known that oil is one of the types of the Holy Spirit; and thus we see that the true priests of God can only be consecrated as they are solemnly set apart unto consecration by God the Holy Ghost. This, however, has been accomplished for all those who believe in the risen and glorified Christ, for Christ being ascended to the right hand of the Majesty on high shed forth and poured out the Holy Spirit upon all believers. The event of Pentecost and the subsequent similar events were, like the events of the crucifixion, judicial in character, and baptized all who did, who do, and who will believe by the one Spirit into the one body of Christ. It was this that made the Church at large a kingdom of priests and gave its members the right to spiritual service. Hence, as we desire consecration, we look upward to the heavenly throne, and backward to the Spirit-anointed Jews and Gentiles in and about Jerusalem, and in Pentecost we find our right to be consecrated and sanctified.

5. It is to be specially noted now, that consecration proceeded not from Aaron and Aaron's sons toward God, but from God toward Aaron and his sons. It was God who provided for consecration, as for the garments and the out-poured oil, and it was Moses, as representing God, who performed the act of consecration. All the priests had to do in the matter was to be willing to receive consecration and to present themselves for consecration. Herein is a great spiritual secret for us. We are all conscious that our vows of consecration have been broken almost as often, and as soon as made; the reason is that we have made consecration to proceed from ourselves to God rather than allowing it to proceed from God to us. We must learn that we cannot consecrate ourselves—only God can do this; and when God does do so, it is a real and permanent transaction.

6. It was only after all the preceding conditions had been fulfilled that the act of consecration took place. These things being done, Moses then consecrated Aaron and his sons, as we learn from the margin, by "filling their hands." What this process was we gather from the twenty-ninth chapter, the twenty-second through the twenty-fourth verses, where we are told that there was a ram of consecration, and that those parts which represented its richness and its strength, together with unleavened bread, were laid in the hands of the priests, and were then waved before the Lord; and as God looked down from heaven, having thus, through Moses, filled their hands full, and saw them thus waving their gifts before Him, He accepted them and consecrated them. This reveals to us how we are to be consecrated. Having fulfilled all prior conditions, having been born into the priestly family, having been clothed with priestly garments, having been anointed with holy oil, we are then to present ourselves before God with the purpose of allowing Him to fill our hands full with that which stands for the richness, the strength and the perfectness of our true ram of consecration and our true unleavened bread, even Jesus Christ; and as God, as it were, fills our hands with Him, we are to stand and hold up Him between ourselves and God, and wave Him before the Lord. It will be thus and thus only, that we will be consecrated and, as a result, that we will be able to enter fully into the life of sanctification. In other words, our standing before God, our approach to God, our service before God, must be in the alone merits of Jesus Christ. Whether in worship, in prayer, in praise, or in active service, it must be only Christ. Our one watchword, in short, in the act of consecration is to be "Jesus only"; and as for sanctification it must be the same there, only then the watchword turns into a song, and becomes longer drawn out—J-e-s-u-s o-n-l-y! This is the mighty secret which martyrs and saints of old learned, and which enabled them to overcome the world; and this is that which we need to learn in our day, that we may possess that consecration which leads to such a life of sanctification as knows of no dying and no defeat.

The Province of Shan-si.

BY MR. W. G. PEAT, OF SIH-CHEO.

THE name of this province—"Shan-si"—signifies "West of the Hills"; the adjacent Province of Shan-tong is so called because situated "East of the Hills." Being the easternmost of the three northern inland Provinces of Kan-suh, Shen-si and Shan-si, the journey from Shanghai is usually made to Tien-tsin by comfortable coasting steamers. From Tien-tsin the overland journey, by cart, mule-litter or pack-mules, to the provincial capital, T'ai-uen, occupies a fortnight, travelling at the rate of thirty English miles each day. From the richly fertile and well-cultivated plains of Chih-li Province a gradual ascent of 3,000 feet leads to the province "West of the Hills"—"a land of hills and valleys." Often when travelling along its extensive valleys and over its beautiful hills has the writer's thoughts been recalled to the significant text received from Daily Light on the day of first setting foot on Chinese soil: "The land whither ye go to possess it, is a land of hills and valleys . . . a land which the Lord thy God careth for." Free from the malarious rice swamps common to the southern provinces, the atmosphere is healthy and invigorating, the climate varying with marked regularity between the two extremes of uncomfortable heat in summer and rigorous Canadian cold in winter. The Yellow River forms a natural boundary dividing the province from Shen-si on the west and from Ho-nan on the south.

The majority of the population engages in agricultural pursuits, the land being very productive, especially on the plains watered by the River Fen, an important tributary of the Yellow River. The principal crops are wheat and oats, barley, millet, Indian corn, buckwheat, cotton, hemp, indigo, vegetables and the opium-poppy, which is very extensively grown. The temptation to cultivate the poppy is just as strong to the avaricious heart of the Chinaman as the traffic in it has, alas! proved itself to be in the case of the not less avaricious spirit of our own Indian Government. When the Shan-si farmer finds that he can secure double the profit from the cultivation and merchandise of opium that can be obtained from cultivating any other crop, he naturally gives the best of his land, and time, and thought to what will yield the greatest revenue.

Comparatively little Indian opium is consumed in Shan-si, the people preferring what is grown on their own lands. The opium habit is on the increase, and gains fresh victims every day; slowly, but surely, demoralizing both the individual and the nation. Speaking for one's own district, the majority of the families have opium, or the opium-pipe, in their homes, and the exception is to find a family without one, or several of its members addicted to the opium habit. Nor is its habitual use—or rather abuse—confined to the adults, but very often boys and girls of immature age are found slaves to the craving, and cases are known in which mothers have given the opium fumes from their lips to their own infant children, who have thus, from their earliest days, become possessed with an insatiable liking for the stuff.

Apart from the use of opium, the natives of Shan-si are naturally strong, hard-working

people, capable of enduring great bodily fatigue. With its peace-loving and peculiarly contented population, Shan-si, above all other provinces, is the favourite of the emperor. Anti-foreign feeling, too, is less decided than in some other provinces.

From its position as a province, to which an extensive commerce between Peking or Tien-tsin and the southern and western provinces converges, Shan-si constitutes an important vantage ground for the preaching of the Gospel and the planting of the Church of Christ to shine as a light in the darkness.

One of the principal wealthy cities is P'ing-iao, the banking centre of North China; its bankers are to be found all over the Empire, and Peking can boast of a very representative number of Shan-si men among its mixed population of merchants and tradespeople.

In 1878 culminated those terrible years of famine in which many millions of the people died of starvation and pestilence. The natives who survived its horrors never speak of it but with bated breath. "That was an awful time of calamity," they say, "when the people ate the people, and the dogs ate the dogs." Up till those years Shan-si was one of nine inland provinces unoccupied by the messengers of the Gospel. The distribution of famine relief by Missionaries of our own and other societies did much to break down native prejudice and widely open the doors for the preaching of the Gospel.

In 1877 T'ai-uen, the provincial capital, in the north, and in 1878 P'ing-iang, the chief prefectural city in the south, were the first cities occupied by C.I.M. Missionaries. Hundreds of children were dying or being sold to a life of shame, and to the relief of these suffering ones Mrs. Hudson Taylor hastened, taking two other ladies with her, realizing that there now existed opportunities of winning the hearts of the people that might never recur. God blessed their work in the capital, and a permanent work among the poor children was inaugurated, the door being thrown open more widely than ever, too, for the preaching of the Gospel.

A glance at the map (see title page) will show that the south of the province is divided by the River Fen, which flows into the Yellow River at the south-west corner

With the exception of Lu-an and Luch'eng on the east, and the stations of the Sih-cheo and Kih-cheo districts on the west, the Mission stations are situated along the valley watered by this river—an extensive and fertile tract covering an area of 2,000 square miles between T'ai-uen in the north and P'ing-iang in the south.

Since 1878, when T'ai-uen and the prefectural City of P'ing-iang were the only cities in Shan-si occupied by foreign Missionaries, considerable progress has been made. There are, from T'ai-uen southwards, 15 stations, 18 out-stations, 21 organized churches, 2 hospitals, 2 dispensaries, 33 opium refuges, 12 schools; with 67 foreign Missionaries, 3 native pastors, 19 assistant native preachers, 5 native Bible-women, 12 native school-teachers, and the Christian communicants now number over one thousand persons.

Within more recent years the medical work has been greatly strengthened by the addition of an hospital and dispensary at P'ing-iang, under the charge of Dr. W. Millar Wilson.

The steady growth of the work in the province has been largely due to the gifts that Christ has bestowed on His Church of men from among the natives as pastors, evangelists and teachers. We thank God for such men as the late Pastor Hsi, of P'ing-iang, and Evangelist Hsu, so well known in connection with the beginning and present development of the work at P'ing-iao. Mr. Hsu was among the first converts brought to Christ in the late Pastor Hsi's opium refuges. For six or seven years he has been doing the work of an evangelist in P'ing-iao and district, and it has largely resulted from his faithful testimony and patient work of love that the little church in that important centre has been gathered out and established in the faith. Well taught of the Holy Ghost and eloquent in the Scriptures, his help is much valued at the native conferences, held annually in different parts of the province.

Just as the late Pastor Hsi and Mr. Hsu, of P'ing-iao, have been raised up by God to be a blessing, more especially to the stations on the Shan-si plain, so, in like manner, have Pastors Chang and Chu, natives of Ta-ning, been specially chosen of God to be instruments of salvation and blessing in the western highlands of Shan-si. Mr. Chang, formerly high priest of the Buddhist sect at Ta-ning, and Mr. Chu, formerly a native school teacher in Mr. Chang's Buddhist temple, were first awakened to an interest in the truth by reading the Gospel of Mark, a copy of which had been sold on the Ta-ning streets. After a three days' walk to see the nearest Missionary, at P'ing-iang, on the way of the Lord being more fully explained to them the eyes of their understanding were opened, and they received with joy the gift of God so freely offered them. Honoured of God, at the very outset of their Christian course, by being counted worthy to suffer shame for the name of Christ, they were both publicly beaten—Mr. Chang on the legs by order of the civil magistrate, and Mr. Chu on the hands by the decree of the literary mandarin. Unmoved by these persecutions, they continued with even increased zeal to preach the Gospel, and now they are ordained native pastors. Pastor Chang is overseer of the church in his own native City of Ta-ning, and is wholly supported by the native church contributions, and Pastor Chu is itinerant pastor of the churches in the three districts of Sih-cheo, Hsiao-i and Kih-cheo, and his support is provided by these native churches.

There are others like them among the native workers in Shan-si; but while we give all thanks and glory to the great Head of the Church for these faithful servants, we look to Him believingly for still more to be raised up, who shall also be used of God to bring to naught the things that are opposed to Him in China.

"Greater Things."

BY MISS F. M. WILLIAMS.

TAKING with us Chao Ta-niang, the Bible-woman, and one of the Christian men, Hsueh-lao-iao, to carry our bedding, and to help in preaching, Miss Davies and I recently started on a short itineration. The road being mountainous, with narrow winding paths, the first two days of the journey had to be on foot. A very weak little company in ourselves, we felt "strong in the Lord, and in the power of His might," resting on the promise, "My grace is sufficient for thee." After walking about seven miles we, at 3 o'clock, reached a little hamlet called U-kia-p'ing, previously visited once. Some women working in the fields called to us, "We are glad you have come at this hour; it is too late to go anywhere else, so you must stay the night with us." This being just what we desired, it was not long before we found ourselves sitting round a log fire made in a hole in the centre of the mud floor, talking to a roomful of interested hearers. This went on till 6 o'clock, the people caring to talk about nothing else except the Gospel; and although some children were eager to be taught a hymn, the elder people checked them, saying, "No, you can teach one another the hymn after the ladies have gone; let us listen now to their words while we have the opportunity." There was a true spirit of enquiry among the people.

At 6 o'clock we were invited by another family to their evening meal. We shared it with them in a large kitchen, and after the meal forms were placed round, a large wood fire lit, and about forty-five or fifty people came in and listened while, till 9 o'clock, we continued telling the "Good tidings of great joy." Hsueh-lao-iao, speaking from his own heart-experience, held the people's attention for quite an hour; and then Chao Ta-niang spoke.

On awakening in the morning we heard the people talking in the kitchen next to us about Jesus and God, asking Hsueh-lao-iao questions about the Doctrine. Breakfast over, another little group of people came in to listen. To them we talked for a while, and there then came several applicants for the little stock of medicines Miss Davies had brought with her. About 10.30 we said good-bye to these dear U-kia-p'ing people, amid many invitations to come again soon.

On the way to our next destination, San-ch'uan-si, a market village seven miles further on, a farmhouse where we were known, was

visited, and we also had an interesting conversation with a man who overtook us on the road. Never having heard the Gospel, he seemed quite touched as Hsueh-lao-iao told him the Story of the Cross. Reaching San-ch'uan-si about 1.30 on its market-day, we found the street crowded, and Miss Davies and I stayed in the inn to receive visitors, while the Bible-woman and Hsueh-lao-iao went to preach on the street. Several children and a few grown-up people came in to us and listened well. In the evening we were invited to supper by the Mengs, who are always friendly and like to hear the Gospel: but are apparently still among those of whom the Lord said: "They hear thy words, but they will not do them." Meng Loa-ie is a mandarin who has great influence in this neighbourhood.

The following day we arrived at another market village, Shih-men-ch'ang, eight miles from San-ch'uan-si. Arriving at noon, the market was in full swing. A relative of Hsueh-lao-iao's invited us into his house to have some tea, unprepared for what that involved. The people crowded in to get a sight of the "foreigners," and the poor host became apprehensive lest any of his goods and chattels should be stolen. After having shouted and shouted in vain to the people to retire, he at last said: "If any of my things are stolen I shall blame you all; you all will have to make them good," and then in desperation called "the pao-cheng" (head-man of the village), who arrived with a formidable-looking stick and ordered all the men out of the room, the women being allowed to stay. Taking our tea as quickly as possible, forms were put out into the street, and we sat and spoke to the crowds who gathered round. A Sin-tien-tsi woman, Mrs. Uen, marketing there, helped us much as we were speaking, keeping the crowd orderly, etc. Hsueh-lao-iao spoke well and to the point, and we were able to give away many tracts and booklets.

Chairbearers met us at this market, and in the afternoon we were enabled to proceed to another village, Uen-pa-tsi. Four years ago I spent a few days at this place, and now met many old friends. A number of nice boys and girls came in, and then went away to bring their mothers. Some years ago Uen-pa-tsi people spread a report that we were both stealing their treasures from the hills, and hiring beggars to poison the wells. Now the report is going about that we foreigners buy up all the rice to send to our country that all the Chinese people may die of starvation! They were disinclined to believe when we told them the true version of the story; viz., that because the rice crop has been so poor this last year at Ch'ung-k'ing and other places below that city, the mandarins have been sending up silver to buy rice from the districts where it is plentiful, in order that their own people might not perish with hunger.

A bright, gentlemanly lad of about sixteen amused us very much with his ideas of "foreigners."

"I have seen two kinds of foreigners," he said; "they must come from two different foreign countries. One kind are like you; they arrive at an inn and they open their door to invite us people in, they show us their books, they talk to us, and let us talk to them; their books are written in our character, and contain good words. These foreigners love us and we love them; we would never speak against them; they would never steal our treasures. The other kind of foreigners reach the inn, shut the door, will not let us go in, eat their own food that they bring with them, read their own books, written in their own country's character; they do not love us; we do not love them; they are not worth looking at: it is they who take our precious things; they are the foreigners from the other foreign country, not yours!"

THE HALL OF THE CLASSICS AT PEKIN.

While this conversation amused us, it made us think, too, how these people watch one's conduct—what we do affects them far more than what we say.

The next day we returned to Sin-tien-tsi, thankful to have had the opportunity of witnessing to hundreds who had never before heard of Jesus.

Miss Williams, writing at a later date, adds some interesting details of the progress of the Gospel at various stations in her district, from which we take the following:

Looking back over the year just gone, we can see in many directions that our God has been graciously fulfilling His promise in giving us to see the beginning of "greater things." At Uan Hsien, the most distant station in this district (ten days' journey overland from Paoning), we have distinctly seen "greater things." Much seed had been sown with apparently little result during the eight years since the station was opened. One woman living some distance from the city had accepted Christ as her Saviour. But this past year eight have publicly confessed Christ in baptism, and God has greatly blessed the work, both among men and women. At Kuang-uen, too, definite work has been commenced among the men, and blessing given. Here,

as at Pao-ning, there is cause to praise God for sifting the Church members, and revealing sin and inconsistencies among us.

Since last writing, Miss Davies and I have been able to get out more frequently, visiting the houses in the neighbourhood, and most of them are four or five miles from us, so it is seldom more than one family a day can be visited, and the people are glad to welcome us.

Two or three weeks ago we discovered a little hamlet, seven miles from us, hidden away among the hills—nine or ten houses, all clustered together. We were invited to sit down in the centre court, and regaled with basins of sweet potatoes. By degrees the people from the other houses gathered around us, until we had a congregation of about forty persons, who listened most attentively, with scarce an interruption, for an hour and a half, and then pressed us to stay the night and teach them more.

A sick man whom the Lord graciously restored in answer to the prayers of the Christians for a month continued well enough to get about a little, and our Bible-woman constantly visited him. Gradually he became weak again, and about six weeks ago died. As far as we can tell he trusted in Christ as his Saviour. The day before his death, calling his sons round him in the presence of the Bible-woman, he told them he was a Christian, and wished them to bury him as such. Chao Ta-niang, the Bible-woman, has distinctly grown in grace lately, and God is using her testimony. Her joy is very real when she sees one and another becoming interested in the truth. Our helper, Sie Sien-seng, has lately been at Pao-ning. The bishop and Mr. Parsons had a fortnight's "school" for all the native helpers and leading Christian men in the district. Much spiritual teaching was imparted, and God greatly blessed this effort for His glory.

During the winter we started a sewing class for women, and many in the neighbourhood whom we found hard to reach now come once a week for half a day to do needlework, and while they are working we talk to them and teach them hymns.

Bishop Cassels has just baptized a man named Li Uan-nien, aged fifty-seven, who has been an enquirer for the past year. He is a simple, earnest believer in Jesus, for whose conversion we do thank God. The Gospel was first taken to his home by one of our school boys. "A little child shall lead them!"

Our Sunday congregations are large, and our room in which the services are held is too small to seat all who come. The natives hope to raise money among themselves for the purpose of building a large chapel. In the meantime we do want the spiritual Church to be increased, and for each member to be wholly consecrated unto God, and filled with the Spirit.

Answers to Prayer at P'ing-iao.

BY MR. A. R. SAUNDERS.

YESTERDAY we held the monthly meeting for prayer and conference of the foreign workers on the station, all being present, viz.: Misses Riggs and French, Mr. Brewer, Mrs. Saunders and the writer. We had a most profitable gathering, considering the cases of applicants for baptism and for reception as catechumens. We do praise God that the lady workers were able to report that over twenty women had applied to be recognized as catechumens. God is working among the women, and we ask all to praise God with us.

Lord's Day 4th.—Thirty men came to the services to-day notwithstanding the threatening rain. Mr. Brewer has now undertaken the responsibility of one class on Sundays, and will now lead the catechumens in Bible study. This class is now studying an easy catechism, and I would ask prayer for our brother and his class. The last three Sundays it has rained, and so prevented the Volunteer Preaching Band from going on the streets.

Friday, 9th.—Hsu Pu-uin went to K'i Hsien and Hsu-keo last Saturday and returned last night. From these two places also we expect several to come to our conference to be received as catechumens. From all parts of our field we expect over forty such applications.

Thursday, 15th.—Our guests for the conference began to arrive before noon to-day, and before night the greater number of them were here. It was a great joy to us to have with us Mr. Beynon, of B. and F.B.S., and Mr. Lutley, of C.I.M., Sih-cheo. These two brethren helped us much during the three days' conference, and their counsel in several difficult matters was invaluable.

Friday, 16th.—Our conference actually commenced, and we were delighted with an attendance of about 130 men and women, who will remain till Monday morning, so our hands are full enough. Misses Riggs and French have come to our place from their city house to be with the women. Our programme for each day was:

6.30 a.m.—Morning prayers.
7 a.m.—Breakfast.
9 to 11 a.m.—Forenoon session of conference.
12 (noon).—Dinner.
2 to 4 p.m.—Afternoon session of conference.
5 p.m.—Supper.
7 to 9 p.m.—Evening meeting.

During the day meetings were held in the chapel by natives in the afternoon, and Mr. Beynon in the evening, while we, with the deacons, considered the cases of those interested in the truth who are making definite application to be received by the Church as catechumens or candidates for baptism, and the examination of those we think are ready for baptism. From the number of applications we could see plainly signs of abundance of rain in this district, even if the cloud at present only seems to be the size of a man's hand. In all, thirty-two men and thirty-three women were accepted as catechumens to go on a year's probation before being examined for baptism, and our friends who have joined with us in prayer for the women of our large district will rejoice at this number. Is it not a cause for praise, and is it not a sign of life among the Christians here that these thirty-three women are all, with two exceptions, I think, either the wife or the mother of a church member or catechumen. Praise God with us, dear friends, because the Spirit is moving among the women of these homes, and continue to pray unceasingly that He will daily add to these. After the sixty-five catechumens had been accepted came the interesting exercise of examining the candidates for baptism, which, whilst a pleasant duty, was without doubt a serious ordeal for the candidates themselves, and especially for the women. It was refreshing to hear the bright testimony given by most in the course of their examination, and most gratifying to find that in knowledge they were not behind a good average attainment in China. In all, twelve men and three women were accepted to be baptized on Saturday about noon.

The forenoon and afternoon sessions of Saturday, 17th, were occupied with the reading of essays on the subject of "The Sabbath." This subject was sub-divided as under:

1. The Sabbath instituted by God at creation.

2. What are the present obligations of the Church with regard to, and the blessings resulting from, the observance of the Fourth Commandment?

3. What differences are there between the Sabbath of the Jews and the Christian Sabbath?

As might be expected in an infant church, some of the papers were rather wide of the mark, but some were very good, and especially that written by Deacon Ien. Most pleasing was it to us to find that all strongly advocated the strict observance of the Lord's Day in the abstinence from all secular toil and the regular attendance at worship. Two hymns, written specially for the occasion on the subject, were sung several times during the two sessions. One was written by Deacon Hsu, and sung to the tune of "Arise, My Soul, Ascend Mount Nebo" (Swedish tune); the other written by Church Member U Sheo-luh, of Kiao-ch'eng, and sung to a native tune. All of the essays have been left with me, that I may go carefully through them with a view of teaching the writers on points on which they are not clear; and I may, at a future date, give the substance of some of these essays to our friends in the home lands.

The baptisms took place soon after noon on Saturday. One of the men is a letter-carrier, who takes our mail from T'ai-uen to all stations south, and when we commenced the service of baptism he had not yet arrived. After singing, "Rejoice, the year of jubilee has come," and prayer had been offered, I went down into the baptistry, and no sooner had I reached the bottom of the steps when I heard a glad shout, "He has come!" and there, sure enough, was Posty with his load, and he lost no time in getting ready, and he was baptized with the others.

Lord's Day 18th.—About fifty others (men and women), who attend worship with more or less regularity, but who had not been invited by card to the conferences, joined us for the day's services, making, in all, about 180 to-day. The 130 who attended all the conference had been specially invited by card. The forenoon service was led by Deacon Hsu, who preached a telling sermon on "The handwriting on the wall," and "Thou art weighed." At the close he publicly accepted as catechumens of the church the thirty-two men and thirty-three women spoken of before. The mode of accepting these is simple, but leads the people to a first public confession of Christ. Deacon Hsu called out the names of the sixty-five, and as each name was called he or she stood, and remained standing till all were called. While they were all standing, Deacon Hsu asked them the following questions:

1. Having believed in the Lord Jesus and turned to God, have you entirely forsaken idolatry?

2. It is quite possible to have left the common forms of idolatry and yet be idolators. Do you continue to worship your ancestors?

3. When your relatives have idolatrous services, will you allow yourselves to be drawn into them?

4. Do you promise not to grow opium in your fields?

5. During harvest, when labourers in the wheat fields are only getting 200 cash a day and labourers in the opium fields are getting 400 cash a day, and the wheat labour much heavier than the cutting of opium, will you allow yourselves to be drawn into the snare of cutting opium through love of gain?

6. Do you promise to observe the Lord's Day as a day of rest from secular labour and a day of worship?

When these six questions had been put to them, all who could promise accordingly were asked to raise the right hand. Then Deacons Ch'eng, Ien and Liu handed to each a certificate of the church. To give an idea of the conscience awakened, one man (not included in the sixty-five) asked to withdraw his application for the present, as he could not now promise to the observance of the Lord's Day.

In the afternoon the deacons met again to consider several cases of discipline, for in a church just out of heathen darkness there will be such. One who had grown opium this year, having expressed his willingness to confess his sin and promise not to grow it any more, was told that he could do so when we gathered in the evening for the Lord's Supper, and he would then be restored to fellowship. Another who had gone back to opium-smoking, but who had broken it off again, was similarly dealt with. Two cases of a more serious nature were put off till more information could be obtained, they being suspended in the meantime. The evening meeting was for testimonies by the newly-baptized church members, led by Deacon Hsu, followed by the Communion service, conducted by myself. The testimony meeting was interesting, and at the Communion service we received the newly-baptized ones into fellowship by all standing, the old church members facing the new, and giving each other a Chinese salute. We closed the service by singing "I Will Follow, I Will Follow Jesus."

On Friday afternoon the annual collection of the church was taken, amounting to 30,618 cash, all contributed by the native Christians. The little eleven-year-old daughter of Deacon Ien, who attends school at T'ai-uen, contributed 40 cash, a sum she had collected from little prizes she had got for good behaviour. The total sum collected would equal, Shanghai taels, 25.30; American gold, $18.52, or about £3 16s., and will be used as needed for local church work.

Progress in the Kuei-k'i District, Kiang-si.

BY MISS N. MARCHBANK.

GOD is blessing us much and giving us many open doors, more than we can enter. We expect new workers soon; but a work is waiting for each one of them as soon as they are able for it. We have now three schools in connection with the work here—two in the city, one for boys and the other for girls. We have three native teachers, who, with Miss McCulloch, are connected with this work. The other school is at a country out-station, thirty li (ten miles) from the city. This is a day school for boys, and has one native teacher, who was the first to be baptized from Shang-ts'ing. There are nearly sixty children, in all, receiving instruction, and some come for Sunday School. I prayed long for one school, and I do praise God that He has answered my prayer so fully.

We have now, in all, eight little out-stations—four to the south of the city, two to the north, one to the east and one to the west, so we have the lights burning all round. At Shang-ts'ing Miss Cormack works, and at Mei-an-shan Miss Elofson is doing a good work, living right in among the people in a house lent by one of our school teachers, whose home is there. The other places are worked by natives, most of them unpaid by us. We visit all these places as often as we can. An Old Widows' Home has been opened for the very poor Christian widows, and for this I do thank the Lord. The natives are helping with their money, grain, etc., and also have the largest share of the responsibility. There is a committee of four of the leading church members, and all the matters are referred to them, such as receiving candidates, etc. At present only Miss Fleming and I are here, and we are kept very busy. We have little home life. All the time we are with the natives, and seldom both here at once—rarely for a Sunday, as one of us is needed at one of the out-stations for Sunday, and occasionally at a new place. These changes into the country are undoubtedly good for us, and the fresh air helps to keep us strong.

We have had two deaths among the Christians this year and five last year—every year we add to the ranks in heaven from Kuei-k'i. We are asking the Lord to add fifty to the church this year by baptism. Will you ask one or two to join us in this request? God is, indeed, good to us, and I am so happy in the work among the dear people here. I am so well, too. I have not been out of this province for nearly nine years. I do hope God will let me stay some years yet.

Work Among the Women at Lu-ch'eng, Shan-si.

BY MISS M. E. HUSTON.

MISS RICE and I are the only Missionaries in this station. We have a very comfortable home outside the city. We have a good native helper, who does the preaching; our work is among the women, who are, indeed, in a pitiable condition. They are ignorant of everything save sin, and live miserable lives. If a girl baby is not wanted she is thrown away. If a father smokes opium, and has not enough money to buy his opium, he sells first his girls, then his wife, and lastly, even his sons. The women think very little of taking their own lives, and if this life ended all no one could blame them, because they have nothing to live for. They are without Christ and without hope. It is very difficult to get them to listen to the Gospel. We have to be willing to repeat the same thing several times before they remember. My heart is always sad when I hear them say they never heard about Jesus. The work among the men is not so

hard, because they can read and understand so much more than the poor women.

This is the dark side. Now I will tell you what the Gospel of our blessed Lord does for even these poor souls. Perhaps the history of the woman, who was the first to be saved in this district, will be interesting. She was a poor profligate, lying at death's door, already dressed ready for burial. Elder Hu went to see her, giving her the Gospel. She listened and finally said : "Well, if this is true, Jesus can yet raise me up." Elder Hu said : "Yes, if you believe He can." He then laid his hands upon her and prayed. She was an opium-smoker, so Mr. Hu sent her medicine to break off her opium. She gave the medicine to her father-in-law, who was also an opium-smoker, and said : "I will trust Jesus." She soon was able to be up, and came here. One day Mr. Lawson was preaching on sin, and she jumped to her feet, saying : "Who knows I am such a sinner as this ?" and left the chapel in a rage. But afterwards, when Mrs. Lawson told her that Jesus bore her sins on the cross, the light came, and she then and there accepted Christ. Very soon she was able to read the New Testament, and has been an earnest worker ever since. She has been a Bible-woman, but lives now in her own home, going out on preaching tours through the villages. Her name is Mrs. Hsu. Will you pray that she may be the means of many being saved ?

The women have all very small bound feet. Mrs. T'ien, our elder's wife, was not willing to unbind her feet for some time, but when she unbound them, everyone could see God's blessing on her life. At this time there are a lot of enquirers in our district, and Satan has roused himself, and is stirring up lots of persecution. I will give you a few instances. There is a family named Li, about thirteen miles from here, who have been having a trying time. First, the grain was stolen out of their field; then the villagers would not allow them to use the stone on which they grind grain, and since the New Year they have not allowed them to get water in the village, and the son has to carry it three miles. Some little time ago they needed water, and the old father and his wife were both ill, so the young man said: "Perhaps our Heavenly Father will give us snow," and during the night there was a heavy snowfall. This persecution is the result of their having thrown away their idols, and having refused to pay the temple money, which is for idol worship. A short time ago this young man's wife died, and the villagers would not allow the man who makes coffins to sell them one, so they had to carry the coffin three miles. Please pray for this family. In the western part of our district two men, who were interested in the Gospel, gave a cave for worship. Mr. Burrows went and helped them to dedicate the cave, and from that meeting quite a number went home and destroyed their idols. About the Chinese New Year, as they were having worship, thirty-six men came with ropes and poles and carried off these two leading men. One of them was freed, but the other was kept till the elder and deacon went to fetch him. They let him go, but gave him clearly to understand that he would have to worship his ancestors on the 15th of the month. Much prayer was offered all over the district, and on the 15th the enquirers met for worship as usual. Very soon 110 men, armed with guns, swords, clubs, etc., came to take them. They called out to them to come out of the cave, but they answered : "We are worshipping the true God now," and before they had finished prayer the enemy was gone. We did praise the Lord for this deliverance and trust Him for the future. Please pray much for the native Christians. They suffer much through persecution, more than we have any idea of. I pray that the Lord may increase your interest in this and other dark lands. May you have a real ministry of prayer.

A COUNTRY SCENE IN CHINA.

Of all the gifts Thine hand bestows,
Thou Giver of all Good !
Not Heaven itself a richer knows
Than my Redeemer's blood.

We praise Thee, and would praise Thee more,
To Thee our all we owe :
The precious Saviour, and the power
That makes Him precious too.

A Visit to Shuen-k'ing, Si-ch'uen.

BY MISS PRISCILLA A. BARCLAY.

I GOT in early Monday, October 5th, and found my quarters very comfortable. Monday, Tuesday and Wednesday no one came to see me, but I had some talks with the women of the inn. Tuesday evening a young wife of seventeen came into my room, and the Lord gave a word about the Lord Jesus and His death for us, which evidently deeply touched her. The day before I was leaving she came to see me, and was very affectionate and demonstrative for a Chinese girl.

I have been to two or three houses near, and day by day women have been arriving in twos and threes, and have listened wonderfully. When they come they often say, "Oh, we heard you told such good things; your words were so good to listen to." It is very nice to see how they are telling their friends. A few countrywomen have been. How can I go away in a few days when they are so very willing to listen?

We have had a great deal of wet, and few women coming these last days, which is sad, as I shall soon have to leave. Living among them like this, one gets to know a good deal of the sadness of their lives.

My landlady was the first married of three wives, and the survivor of husband and the two others. The daughter-in-law is the widow of a son adopted by the husband for the third wife, as there was no child, and the grandson is a child adopted for this childless young widow by her father-in-law! and there is a girl brought in by the landlady to be wife for her quasi grandson. A queer enough mixture according to our ideas—a family in name—and that's all. The poor daughter-in-law is dependent on this quasi mother-in-law for everything, except that now and then she can earn a little; but the old lady keeps her dancing attendance on her constantly. Fancy the awfulness of living year after year shut up like this, scarcely ever going outside, scarcely seeing anyone, rarely if ever getting a civil word, but plenty of rough ones; her very rice begrudged, rarely allowed to satisfy her hunger, not enough clothes to wear, her own taken away and given to others. It's a piteous life, and yet many hundred thousand, if not million such, there must be in this great empire.

Monday (19th October) was gloriously fine, but the streets still very wet; however, towards afternoon I went to a house close by where I had been to dinner, but they were busy. The edge of the road was not impassable, so we took a short round which I knew would bring me back to the inn, and was asked into two houses—huge courtyards in which several families lived. So many men followed into the first, and they all chattered so, that I could never have been heard. One woman said, "Come; my place is quiet." Quiet it was not—a perfect Babel of children; but presently I slipped up into the top court, and we shut the doors, leaving Chang, with her loud Chinese voice, to do what she could. It was a lovely coincidence that Liu Ta-ie had given a tract the day before to someone belonging to the house, and a girl asked eagerly, "Is that the same Jesus?"

Liu Ta-ie is an old Christian man from Han-chung, who is helping to preach the Gospel here just now. A delightful old character, like an old-fashioned English countryman, his face weather-beaten and wrinkled, having been a soldier. He cannot read, but has some large calico pictures—"The Prodigal Son," in several stages, etc.—pourtrayed by a Christian Chinaman. He preaches eloquently from these, with frequent additions of "Ah" while the next thought comes. He is very quaint. He does know he has "peace in his heart." It's quite lovely to see his old face light up as he tells you this.

Next day we went out to dinner, and again many women came in and out, one with a very sweet face, and an equally sweet-faced girl of ten or twelve, listened very intelligently. "She has eaten (i.e., joined) the Roman Catholic religion," I was told.

One afternoon I was at a typically trying house. Asked to go—got there. No one showed me the commonest courtesy. There I sat! men rudely staring at the other end of the yard, saying, "Preach, preach." By degrees they cleared off, and two young women listened shyly with the smallest modicum of attention. Into another house a crowd of men followed us, and I was really going away because they didn't seem inclined to turn the men away, when an old woman of seventy-six whom I had met before said, "Oh, don't go; you have come from such a long distance, and we have never seen one like you before—do stop." They began to send the men away, so I turned my chair with its back to the men and waited. The women were too noisy to hear much of our message, but some may come to visit us. One woman, a Mohammedan, I had met before, said, "Our religions are much alike." She is connected with our converted Mohammedan landlady at Pao-ning.

On Sunday afternoon (October 25th) we were asked into a large (women's) temple; it was a fete day, and many well-dressed women were there. The interior was very grandly ornamented, and there were scores of large, gilded idols with horrid faces, and while there no one wanted to hear me.

The following day I again went out to dinner, and on my way back went to one or two more houses, and thus closed the work God had allowed me to do in this great heathen city.

Shuen-k'ing seems to me so ripe, so very ripe for women's work. It breaks my heart to go. I would like to stay two or three months longer. I have had very interesting times with two or three who have come again and again, and the Gospel has never seemed so plain or beautiful as when talking quietly to a few interested and Spirit-held listeners, who will get no chance of hearing again for a good while to come. I have so realized that my words must be plain enough for them to get an intelligent knowledge with one hearing; and that, if the Spirit of God touches them, they may turn from idols, and daily worship the true God through the living Mediator. That it has been so to several I am perfectly convinced; but whether they will have courage to be true to the Spirit-wrought convictions in face of nobody else knowing, or having known, one cannot tell. Has the seed fallen on stony, or into good ground?

You cannot realize what it must mean. If I so keenly felt the peculiarity of my position here, what must it be for them!

"I believe in the Holy Ghost," otherwise I would not stay another hour in China.

Idols Destroyed in Ho-nan.

BY MISS S. CREAM.

IN giving some interesting details of the work at She-k'i-tien, after referring to Mrs. Joyce's death, and telling that Mr. and Mrs. Duff had been asked to go to Siang-ch'eng, Miss Cream adds:

A few weeks later the remaining worker—Mr. Conway, left in charge here—was laid low with fever for over two months, and during this long time of change, sorrow and trial how good the Lord has been! This verse has been a great strength to me, "The trial of your faith, being much more precious than of gold that perisheth . . ." (1 Peter 1:7). God has been using native agency to carry on His work. Being short-handed, my part has been chiefly to attend to matters at home, and four or five of our Christian women have been into the villages and hamlets, visiting places from five to sixteen miles distant for a week or a fortnight at a time. A wheelbarrow carries them when the distance happens to be too far for their small feet. Two of them are supported as Bible-women, and, when not out in the villages visit in the town. The others are church members, whom we employ for the time, giving them enough money for their food. Sometimes they are able to make friends with a family living in the

place they go to visit, and lodge with them; some have relations they stay with, and at other times they put up at an inn.

In this way eleven places have been reached during the last six months, two out of the number being for the first time. In nearly every case our Chinese sisters have found encouragement, and have returned home with hearts full of joy to tell of some who have shown a desire to learn of Jesus; and in one or two instances idols have been destroyed. Now these places need revisiting, and Miss Leggat, who has just returned fresh from her trip to Japan, is hoping to follow up the seed-sowing in the Chinese New Year. Will you unite with us in prayer that a rich harvest may be the result?

Last April, whilst absent, a Mrs. Kuoh came here, heard the Gospel, and became interested. She invited Miss Leggat to go to her house, where several were gathered together, and there destroyed her idols. Since that time she has been one of my regular attendants; and, although very slow at learning hymns and Scripture texts, she is true, and before very long will be accepted as an enquirer. Another native, Mrs. Chang, who has come to us for a few weeks, asked me to go to her house, saying she wanted to burn her false god. Our Bible-woman, Mrs. Luh, went, had a time of prayer with her, and she, too, destroyed her idol. A Mrs. Tang has been paying us visits regularly, and also a dear old blind woman from the country when the weather permits.

Itinerant Work in Shen-si.

IN a large district on either side of the Han River, and including parts of three provinces—Shen-si, Hu-peh and Si-ch'uen—Mr. O. Burgess has for some three years been engaged preaching the Gospel, wherever and whenever an opportunity could be gained; attending for that purpose fairs, festivals, and other similar gatherings of people. The twenty walled cities, and scores of market-towns have also been systematically visited, a period of six months being required to complete the round of the district. During these years several attempts have been made to secure a permanent footing in the prefectural city of Sing-an; but these have hitherto been unavailing.

For some time accompanied by Mr. Gould, Mr. Burgess has latterly had only native companions on his journeys, three Christian men whose names he gives. One, named Lo, is a young man converted at Lao-ho-k'eo while on his way to become a Taoist priest. Another, Cheo, is a native of about forty, once a slave to opium and of immoral life. The third is Chen, a man of some ability, a doctor by profession. He heard the Gospel first at Ch'eng-ku, was enabled to break off opium habits of thirty years' standing, and at once commenced to witness for Christ in tea shops and other public places.

On these evangelistic visits to crowded fair or market, the hanging up of pictures, scrolls or tracts, and the display on a temporary stall in a suitable position of the Gospels and other books for sale are the means usually found to succeed in attracting the attention of the people, and they afford a valuable opportunity for declaring the Gospel. The treatment accorded to the preacher varies much: at one time friendly, then the reverse; now, in one spot he may call forth commendation; and again, in another, elicit only curses.

Spiritually, this life tends to keep one nearer to God, humbler and more dependent; and in this dependence Mr. Burgess has been preserved amid many and varied dangers, while from wreck and robbery and murder God has also graciously shielded.

Guided Footsteps.

ON returning one day from visiting an enquirer, we took a fresh path, not in the least knowing that we should pass any house. However, we soon came in sight of one, and Chao Ta-niang, the Bible-woman, told us that a man living there was very ill—all hope of his recovery had been given up, since during four days he had taken nothing to eat, except opium once a day to deaden his pain. We went to the house, and the son pressed us to go in, saying that his father was a believer in our doctrine, and had been frequently to the services. We entered, and sat for a few minutes with the old man. He certainly seemed very ill and weak, and could only with difficulty raise his hand. We spoke to him of Jesus, and said we would pray for him. I mentioned his case to our household at Chinese prayers, and they brought the sick man to the Lord in prayer. Some of the Christians have taken it up as their work to visit him and take him nourishing things, and God is graciously answering prayer and restoring him. He is now able to walk about. Pray that his soul may be saved. We see now how God guided our footsteps that day to his house.—Miss F. M. Williams.

Postal Addresses in China.

CHANGE OF ARRANGEMENTS.

THE introduction of the Imperial Postal System into China has considerably modified the arrangements as to the forwarding of letters to our Missionaries. We have accordingly prepared a list of the new postal addresses for the various stations. The names of the stations appear on the left-hand side of the column, and the correct address opposite to them. By observing these instructions, unnecessary expense will be avoided, and letters will meet with quicker despatch. We suggest to those corresponding with China the desirability of preserving this number of "China's Millions" for future reference.

Letters and all postal matter intended for our stations in China should in future be addressed as follows:

STATIONS.	ADDRESS.
For Shanghai; Uh-shan; Iang-k'eo; Kuang-feng	China Inland Mission, Shanghai, China.
For Ning-po; Hang-cheo; Shao-hsing; Sin-ch'ang; Kiu-cheo; Ta-cheo; Chang-shan; Lan-k'i; Kin-hua; Iong-k'ang; Feng-hua; Ning-hai; T'ai-cheo; Huang-ien	China Inland Mission, Ning-po, China.
For Uen-cheo (Wen-chow); P'ing-iang (Bing-yae); Ch'u-cheo; Long-ch'uen; Siao-mei; Uin-ho; Song-iang...	China Inland Mission, (Uen-cheo, or) Wen-chow, China.
For Chen-kiang (Chin-kiang) only	China Inland Mission, Chen-kiang, China.
For Iang-cheo (Yang-chau); An-tong; Ts'ing-kiang-p'u; Kao-iu	China Inland Mission, (Iang-cheo, or) Yang-chau, China.
For An-k'ing (Gan-k'ing) only	China Inland Mission, (An-k'ing, or) Gan-k'ing, China.
For Kiu-kiang; Ta-ku-t'ang; Nan-k'ang; An-ren; Peh-kan; Kuei-k'i; Shang-ts'ing; Ih-iang; Ho-k'eo; Huang-kin-lin; Chang-shu; Kih-an; Feng-kang	China Inland Mission, Kiu-kiang, China.
For Han-k'eo (Han-kow); Uan-hsien; Siang-ch'eng; Cheo-kin-k'eo; Ch'en-cheo; T'ai-k'ang; Shae-k'i-tien; Kin-tsi-kuan; Long-cheo; Pin-cheo; Feng-siang; Mei-hsien; K'ien-cheo; Cheo-chih; San-kia-chuang; Hsing-p'ing; Si-an; Ing-kia-uei; Lan-t'ien; T'ong-cheo; Han-chong; Ch'eng-ku; Si-hsiang; Iang-hsien; Hsing-an; Uin-ch'eng; Liang-cheo; Si-ning; Lan-cheo; P'ing-liang; K'ing-iang; Si-feng-chen; King-cheo; Lao-ho-k'eo	China Inland Mission, (Han-k'eo, or) Han-kow, China.
For I-ch'ang only...	China Inland Mission, I-ch'ang, China.
For Ch'ong-k'ing (Ch'ung-k'ing); Song-p'an; Kuan-hsien; Ch'en-tu; Kia-ting; Sui-fu; Lu-cheo; Kuang-uen; Sin-tien-tsi; Pao-ning; Shuen-k'ing; Pa-cheo; Ta-li; Uin-nan Fu; K'uh-tsing; Cheo-tsong; Tong-ch'uan; Kuei-iang; An-shuen; Tuh-shan; Hsing-i	China Inland Mission, Ch'ong-k'ing, West China.
For Che-foo and Ning-hai	China Inland Mission, Che-foo, N. China.
For Tien-tsin; Pao-ting Fu; Huai-luh; Shuen-teh Fu; Ta-t'ong; Soh-ping; Tso-uin; Hsiao-i; Sih-cheo; Ta-ning; Kih-cheo; Ho-tsin; P'ing-iao; Hoh-cheo; Hong-t'ong; Ioh-iang; P'ing-iang; K'uh-u; I-shi; Mei-ti-kiai; Hsiai-cheo; Lu-ch'eng; U-u; and Lu-an...	China Inland Mission, Tien-tsin, N. China.

The China Inland Mission Schools, Chefoo.

BY MR. EBE. MURRAY.

TO prevent any misconception in the minds of those who may read this article, it will be necessary to state at the very outset that the children who attend these schools are not native, but sons and daughters of Missionaries of various English and American societies.

The schools were, humanly speaking, the result of a happy accident, although, looking back over sixteen years, one cannot fail to see the hand of God in their inception and subsequent career. Chefoo, on the shores of a beautiful bay in the Gulf of Peh-chih-li, was discovered to possess a healthy and invigorating climate, and on this account was chosen by Mr. Taylor as a sanitarium for the members of the China Inland Mission, and subsequent years have proved the choice to have been a wise one. One of those who went to benefit by its breezes had been a schoolmaster, and with returning health came the natural desire to do something. Work was found close at hand in the persons of three boys, the sons of another Missionary, Mr. Judd, who was thankful to have them taken in hand by one so competent. (One of these boys has now returned to China as a medical Missionary after a more than usually successful university career.) As time passed, and the tuition was continued, other parents in the port asked to be allowed to send their children, and so the class of three soon became so large that it had to move to a larger room. With passing years the numbers grew, and increasing accommodation had to be provided, until, in 1897, there are three quite separate Divisions—Boys, Girls and Preparatory, each in its own building, numbering, in all, about one hundred and fifty children.

Primarily, the school is for the children of the members of the China Inland Mission, who have the preference in the question of a vacancy, but other children are admitted on payment of reasonable fees, a deduction of twenty-five per cent. being allowed to Missionaries of other Societies.

The school year begins in February and ends in November, allowing the months of December and January as holidays, and it is during these months that the children go home. The summer holiday month is better spent in Chefoo than anywhere else. Thus the children are in their care, for sickness or health, all those months. The agents of the steamers running between Chefoo and Shanghai have granted the scholars substantially reduced rates between those ports, which partially solves the difficulty of sending them so far north. Children come from all parts of China, from Canton in the south to Tien-tsin in the north, from Corea, and even from Japan.

That the school meets a long-felt want has been abundantly proved. It is at least an alleviation, if not altogether an antidote, to one of the sorest trials to which Missionaries on the foreign field are subject. Questions of health, education and morals call for solution at a very early stage of a child's life in China, and family separation of one kind

Girls' School. Sanatorium. Hospital. Dr. Douthwaite's Residence.

From a drawing. Present Boys' School. New Boys' School. *By Ebe. Murray.*

CHINA INLAND MISSION SCHOOLS, SANATORIUM AND HOSPITAL AT CHEFOO.

or another is inevitable, entailing such sorrow as only those who have experienced it can know.

Let us take these questions in order and see how Chefoo meets the needs. (1) As to the physical advantages possessed, there can be no two opinions. The children are uniformly healthy, and malaria and other kindred troubles soon disappear under the influence of the fresh sea breezes, bathing, boating, and all kinds of outdoor exercise, which are freely encouraged.

(2) Educationally, the schools are quite up to date, and, owing to the one-sided training, or lack of training, in those who come to us past the age of nine, a great portion of the teaching has to be individual. Now that the Preparatory School is thoroughly organized, this difficulty will become less and less.

To ensure steady development, to maintain a high standard, and to afford a healthy incentive to the pupils, the schools are affiliated with one of the principal examining bodies in England, the College of Preceptors, whose certificates are of substantial value to those who wish to continue medical and other studies in England. These examinations have been taken advantage of now for several years, and always with most satisfactory results. In the summer of 1896 twenty-nine pupils were entered. Only one of that number failed, and all the others, with four exceptions, were in the first division of the class for which they entered.

(3) From a moral standpoint the schools, too, exercise a good influence. The common, every-day language of the Chinese is full of expressions which sound doubly sad in the mouths of English children, and life in the ports abounds in incidents of which it were better for juveniles to be ignorant, and, therefore, many parents are thankful to have a place to which they can send their children where the moral atmosphere and surroundings are healthy and Christian.

The influences of the school are avowedly and decidedly religious, and the deepest desire of the teachers is that those under them should grow up to be God-fearing men and women; but there are no means taken to force the children into any religious experience, and the religious instruction is perfectly free from any denominational or sectarian taint. By the addresses of the Missionary visitors to Chefoo, many of whom bear honoured names, the children have a Missionary spirit fostered and fed.

As time has passed, the question of increased accommodation has arisen, and through the goodness of God such buildings will, we trust, be completed this year as will meet the need for years to come. A large addition has been made to the Girls' School, and a new Boys' School is now nearing completion, designed to accommodate one hundred boarders, and there is every prospect that it will soon be filled. It has taken two years to build, and will, when finished, have cost about $35,000, the gift of one of God's servants in the field. The architect and those who are superintending the men in the execution of his ideas are all members of the Mission, who have been willing to undertake this service, often a peculiarly trying one, as their work from God, and He has owned their work and labour of love in giving them to see several of the natives engaged in the work confess the Lord as their Saviour by baptism. May this school, on which God's blessing has rested even during its erection, be increasingly a centre of much richer good in coming years!

It is always a matter of heartfelt gratitude to know that there are men and women who, fitted by education and training, are willing to engage in this work of caring for and educating the children of their fellow Missionaries. They are Missionaries in the first place, and afterwards teachers; they are as really members of the Mission as any others, and their work is an integral part of the work of the Mission. By relieving the parents of the care of their children, and setting their hands and hearts free to engage more energetically in the direct work of the Gospel, they are all workers together towards one great end. No kind of work is in itself more worthy than another, and the choice of our work is not ours, but His who hath "set the members every one of them in the body as it hath pleased Him." The work of God in foreign lands is so varied that there is opportunity for the exercise of every gift and talent, and let no one whose heart beats true for the salvation of the heathen imagine that, because he has not the gift of an evangelist, God has not a work for him to do. Many godly men and women have the gift of teaching, and nowhere can it be exercised to better account than on the Mission fields, where the need is so great, and among the children of those who themselves are labouring to reach the souls of the perishing.

Prayer will be much appreciated by the teachers at Chefoo, and especially those prayers which echo their great desire for the salvation of the children.

Yearly Report of the Ah-shan Girls' School.

BY MISS M. GUEX.

THIS year has been one of marked progress, materially, and, we trust, spiritually, too. As regards the former, for a long time we had felt that our accommodation in the Mission house for school work was far too limited, and also that it would be better to have a house where only educational work would be carried on. So, after praying much and asking the Lord to give us the suitable place, He answered our prayers, and exactly one year ago He graciously met our need in enabling us to mortgage a large piece of ground next door to the Mission house for the sum of 150 Mexican dollars. There we have built a simple schoolhouse, which can comfortably accommodate forty boarders, and also a small house for ourselves hard by, so that we can easily supervise.

Some days before the opening of the school, and according to Chinese custom on such occasions, we had presents sent us, with words of congratulation. The presents were given by a number of church members, and consisted of a very tastily got up varnished board of hard wood, with two pairs of nice scrolls. A number of scrolls were given by others, then eggs, fruits, chickens, ducks, Chinese relishes, and even money poured in. Something in connection with this amused us considerably. One man came with two large pieces of beef, which a few friends living thirty-five li away had thought of sending us. They stipulated, however, that the bones should be returned after the meat had been cut off, as they would be glad of them. Of course we complied with their wishes at once.

Two or three days before the date fixed upon for opening the new school, guests from a distance began to come, some in sedan chairs and some on barrows, so that we were kept very busy entertaining them, which is not always an easy task.

On the 23rd we had our "house-warming." After breakfast Mr. and Mrs. Taylor, who have taken Mr. and Mrs. Horne's place during their absence on furlough, and one or two ladies came over. Then all gathered into the spacious schoolroom, where the dedication service was to take place. Mr. Wm. Taylor was chairman, and opened the meeting with a fervent prayer, followed by a hymn and a few earnest words. The object of the school was explained to all present, and the house given over to God to use as He would. Another hymn was heartily sung, after which the teacher spoke, as well as two or three others. The meeting closed with a third hymn and a prayer, then the guests separated to inspect the different parts of the building, which was thought by all very, very good. The repast ready, a number of tables were placed both inside and outside the house. These were soon loaded with savoury dishes of various descriptions. Then all sat down, eight guests at each table. The meal was thoroughly enjoyed by the natives. This part of the proceeding being over, and many, whose homes were a good way off, wanting to return the same day, we thought it advisable to have a praise and thanksgiving meeting at once. Consequently all gathered again in the schoolroom, and Mr. Taylor invited any who felt led of the Spirit to say a word, or pray, or give out a hymn, to do so. We experienced the Lord's presence, and had a good time. Old Li Sin-seng, our teacher, briefly gave the story of the school from its humble beginnings in March, 1891, to this day. On hearing him our heart could not but leap for joy as we compared then

and now. We felt that God's cause, in spite of all the opposition of the enemy, must and would triumph. Yes. "Then was our mouth filled with laughter and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad" (Psa. 126 : 2, 3). Our girls behaved well, and the sound of their sweet voices as they sang was much enjoyed. As is the case in the East, our feast could not but be more or less public, so that on that day many had a peep in and heard and saw. This must have had a good effect, in that it tended, in a measure, to remove prejudices and dissipate evil reports. The day ended happily. The greater number of the guests left us, a few remaining over Sunday. The following week studies had begun in earnest.

This spring Mr. Tsiang, a native from Ning-po, who had filled the office of pastor in the Uh-shan church for a number of years, was removed to another station. His three daughters, Peaceful Heart, Comfort and Peaceful Snow, all were our scholars, and are Jesus' disciples. Two decided for Christ while under our care, and now they have left us. We bid them God-speed, and hope that in their new sphere they may prove true to Him whom they have chosen to serve, and useful to others who have not had their advantages.

On the 20th of July all our girls left us for their various homes, some on foot and some on barrows. Their faces were beaming with joy at the prospect of so soon seeing their parents, and more still, perhaps, at that of exchanging school life, with its duties and restrictions, for some weeks of "wild life" in the country. Two or three days later we, that is, Miss Ogden, a lady Missionary from Philadelphia, who some months ago was appointed to be my companion and helper, and I, hired a boat, and with our escort, consisting of a bright Christian boy, who was to cook our rice and make himself generally useful, and a dear old Christian widow, very poor, for whom we wanted to procure a pleasure trip, we left Uh-shan with the intention of visiting all the China Inland Mission stations on the Kwang-sin River. The weather being exceedingly hot, we could only travel by night; and even then, to render the atmosphere at all tolerable, we have to spread a wet sheet above our heads. We had not been so far down the river for some years, and we were greatly rejoiced at seeing how much the work had progressed, how many had been added to the different churches, and moreover were delighted to meet quite a number of ladies who had come to China within the past two or three years to strengthen our ranks, which, we regret to say, are still very thin.

I would ask you to pray much for all the girls in the school. In so doing you will help us in bringing them to the Saviour. We do see signs of the divine life in some, and the Holy Spirit is continually striving with all, so we hope and long to see more of them take their stand boldly on the Lord's side. To-day is the 12th of the eleventh Chinese moon. The children already begin to think about their New Year, which is about a month later than ours. In five weeks' time their yearly examination will take place. We have decided to scatter the school only once a year, and that in the summer, so they will all be with us during the New Year festivities. On that day we shall give our scholars a feast, and shall distribute the prizes and presents. One last item of news is that the teacher, Uang, who has been with us now nearly four years, has left us, as has also the matron who was teaching the pupils housework, sewing, etc. She was with us three years. We are very short-handed now, but we do not wish to go before the Lord, whom we are asking to send us two true Christian helpers. Such are difficult to find, but the God of Elijah, who knew where His seven thousand faithful ones were hidden, is also our God, and He will not fail us.

We trust what we have told you of our work this year will draw out your hearts to those among whom we live, and will better help you to understand our difficulties and share our joys. Dear friends, you are doing a lasting work by helping your Chinese sisters. You are saving many from being drowned, from being sold, and from leading sinful lives. You are lighting many smiles on many faces, and bringing gladness to many hearts which otherwise would be full of sadness, and even despair. God will recompense you, God will bless you, and the smile of Him who went about doing good shall abide with you.

Tidings from the Provinces.

CHEH-KIANG.

Ning-hai. Rev. E. F. Knickerbocker, writing on November 22nd, 1896, says: "To-day, Sunday, I conducted the forenoon service, baptizing three men and one woman, and administering the Lord's Supper. One of the men was the first young Buddhist priest who came to us. The other two are brothers, living a few li west from the city. They have stood a great deal of persecution. The woman is the sister of our woman-servant."

We are sorry to hear that during the closing week of 1896, and the first week of 1897, Mr. Knickerbocker was very ill with an attack of quinsy, but, in answer to prayer, he was able to report himself as returning to health. Most of his time during November and December has been spent in superintending building operations.

KIANG-SU.

Iang-cheo. Miss M. Kerr writes on Dec. 1: "Last night I was thinking how true Psalm 84 : 10, given by a friend at parting, has proved, and how bountifully the Lord has bestowed on us His good things, all along and up to the present time. I must confess that, from reading the accounts of the river travelling from Shanghai to Iang-cheo, I had not looked forward to it with much pleasure, but I don't know that I ever had a happier journey. The boat was cleaner than we expected, and kind friends had been down and spread our beds. It is true that the cabins were not commodious and our luggage was in with us. But then it was travelling with the King, and He does give His transplanted children such compensation. All the surroundings were very strange—numbers of Chinese about—and the noises were many and various, but one realized how true is the legacy, 'My peace I give unto you.' If one could only describe to God's people at home what a land where Jesus is not known really is, if they could just look at it and think what heathenism really is, surely the Church would pray more earnestly. As I was carried through the streets of a heathen city for the first time, all I could do was to cry, 'Come, Lord Jesus, come quickly.' Time is taken up now with study. The language is not an easy one, but His grace has been, and, I am sure, will be, sufficient."

AN-HUEI.

An-k'ing.—Mr. Locke, writing on January 18th, 1897, says: "Those of us from 'North America' meet every Saturday evening in one of the boys' rooms at the Training Home, for prayer on behalf of you all at Toronto, the council, donors and friends of the Mission, also for the Toronto Training School, Chicago Bible Institute, and the Brooklyn School. Brother Westwood expects to baptize some men soon. I wrote to you about one some time ago, a Mr. Chu. He is a lawyer in the Ia-men, but had almost been laid aside. He smoked so much opium as to unfit him for work. This fall he came to break off his opium. It was a glorious success, for he smokes no more, and at business, on the street, and in the chapel he proclaims the great things God has done for him. He wants to be baptized, and so does Mr. Cheo, one of the teachers at the Training Home. He says he has had no rest for two weeks. I imagine that he knows the Lord has saved him, as his face looks like a Christian Chinaman's almost invariably does when he is right with God. Then, the water-carrier, Ts'ao, says he is 'warm-hearted' and wants to be baptized, hoping to see his son and wife baptized at the same time. Some of the natives say that our cook is not far from the Kingdom. I trust it is so. Besides these, there are three south of the river who profess to be saved, and are waiting for baptism. I think we are going to have a stir among the dry bones. We are asking the Lord for four, at least, of the boys who are

in the class I have on Sunday. I had a serious talk with them last Sunday. Words were all too scarce, but the Holy Ghost can use poor tools when others are not at hand. I was expounding to them from the Acts, and at chap. 2 : 21, I asked each one personally : 'What about those who did not trust the Lord ?' I made them repeat the verse, with the addition of 'What about me ?' They that call on the name of the Lord shall be saved ; but what about me ? Shall I be saved ? I do so hunger to see the lads brought to Christ. What is all the teaching they have had worth, if they go out into the world without Him ? Do pray for them ; they are some of the dearest boys I have ever known. I never dreamed I could get to like a Chinaman as I do them."

T'ai-ho. — Mr. Clinton, in an interesting journal, tells of an itinerant journey which he recently took in the south-western portion of the T'ai-ho district, almost along the Ho-nan border. He started from his station on November 17th, and got back on December 1st. He visited fifteen markets, and sold seven thousand cash worth of books, including seven hundred Gospels, six New Testaments, one complete Bible, and a good assortment of tracts. He met with marked respect throughout the whole journey, and, as far as outward appearances go, it was a successful one.

KIANG-SI.

Kih-an. — Mr. A. E. Thor, writing on November 27th, 1896, says : "You will have heard long before this that I am back in my old station again, where I feel more at home than in any other place in China, because I have spent most of my time here. I am glad to say that the Lord is working in our midst. No one has been baptized here yet, but there are a few who trust the Lord. Two of them are very bright. One, who is a barber, has now begun to preach the Gospel with me in the evening meetings. I think he will make a good preacher if he keeps near to the Lord. As he is working in a barber's shop, he has a grand opportunity of telling the Gospel. He does not care what the people say about him—he still keeps on preaching. Sometimes we hear voices outside the hall saying, 'Is it not the barber ? Let us go in and hear him !' So, in they come and listen for awhile, and when they go out they say, 'He speaks well ; what he says is all true.'

This last couple of months has been a very busy time for me, as we have had many thousands of students here in the city for examination. They are still here, but will be going in two weeks' time. They have been coming daily to our hall to see me and to ask all sorts of questions. I, in my turn have told them of Jesus and His saving power. I have also been giving them tracts and Gospels to take with them to read at home. May the Lord bless His own Word to the salvation of some of them. Our evening meetings are well attended, and sometimes crowded. I also keep the chapel open in the afternoon for book-selling and conversation, when many get to hear of the God who is mighty to save. I never saw the students here or anywhere else so polite and friendly as they have been this year."

Chang-shu.—Mr. R. B. Whittlesey, writing on January 6th, 1897, says : "The brightest spot in our district is at Shui-cheo Fu, where a Mr. Lin and his wife live. There is one man, a Mr. Kan, who lives a good, consistent Christian life, and wants to be baptized. Mr. Lin's sister-in-law also believes, and there are a few others who are enquirers. One of them is Mr. Lin's son's teacher. He has a large school, and this boy is one of his scholars. Of course, the boy does not go to school on Sunday, and does not worship idols or heaven and earth, and yet he is exceptionally bright and is making better progress than the others. This has not only interested the teacher, but, as he says, not a few others come to the school to see, what is to them a real curiosity."

Iang-k'eo.—Miss Grace Irvin writes, September 10th : "Miss Blakeley and I are enjoying much blessing from the Lord in the work here, and have the joy of teaching some twenty-eight enquirers—just equalling the number of Christians, making a nice small parish for two of us to work. The Church-members, on the whole, are pretty bright. One, who is almost entirely blind, finds it difficult to come regularly, as he lives about two miles away, and can scarcely see the road at all. Unless some one kindly leads him, he might fall over any precipice—indeed, he has already narrowly escaped death this way. Then, too, he is living with his elder brother, neither of them having been married, so that, blind and largely supported by this brother, he cannot always do as he would wish. We had three baptized in July."

Kuei-k'i. — Miss Marchbank, writing on January 20th, says : "We had a good time with the Lord on December 31st, and on New Year's Day. Somehow Jesus has been filling our hearts so full of brightness lately ! There has been much in the work to make us glad, but I trust the joy is from something deeper than these things, even from the Lord Himself. At the New Year time we asked the Lord for many things. It was laid on my heart to ask for fifty additions to the church. When we met together, I asked the others if they thought we might plead for that number. Miss Fleming said, 'Oh, let us ask for one hundred !' 'Well,' I said, 'my faith rises to fifty.' So we agreed to ask for fifty to be added to the church by baptism, and for a hundred to be saved, or anything over that number the Lord should give us. At the Saturday night prayer meeting I asked the native Christians if they thought we might ask for fifty new members, and one hundred to be saved, during 1897. The answer from one of them was beautiful : 'Yes, of course, for I have read that God is able to give us above what we ask or think.' "

HO-NAN.

Miss E. Wallace, in a letter dated December 15th, writes : "About a fortnight ago I spent two days in a village about twenty li from here, which had not been previously visited, and had a splendid time. I never met people so eager and willing to hear the Gospel. Although no foreigner had ever been there before, they took little notice of me. I had a very bright Bible-woman with me ; she was all on fire for the Lord, and all eyes were fixed on her as she told out the Gospel. We preached until 10 p.m. each night, and then had to send the people away ; but they came back early next morning again, just after daylight, saying they wanted to learn more. Indeed, some said they had been awake half the night, trying to remember the few sentences we had taught them. In the first house in which we stayed we found the idols had been taken down. The young wife was very bright : she had been coming to the services for some time, but I had no idea she was so out-and-out for the Lord."

Ch'en-cheo Fu.—Miss M. Hodgson, writing from Cheo-kia-k'eo on January 7th, says : "Miss Brook and I have lately returned from Ch'en-cheo, I having been there a month, and she three weeks. We had very much to encourage us. About forty women came every Sunday to the services, and nearly all are, I believe, applicants for baptism. Some of them are very bright, and it was our greatest joy to be with them and teach them. We could not stay longer at Ch'en-cheo, because of the yearly examinations commencing in the city, as the students are very unfriendly to us. We hope, after the Chinese New Year, to go back again. For the present, we are helping in the work here."

SHAN-SI.

U-u.—Mr. H. C. Burrows writes on December 12th, 1896, as follows: "The Lord gave me, three months back, a little work to do for Him here in place of Mr. King, who, on account of his health, found it necessary to remove north to Ta-t'ong. Praise God for the good time he has given me in preaching the Word ! Praise Him for the joy He has given me in witnessing for Him; and yet again, praise Him for the signs of His working on other hearts around !

"Considering the time of the year, I have been able to get about much more than I could have expected. As far as possible, I think we Missionaries should all move about, and not let the work in any one place become too dependent on us. Our influence, too, can become more widespread. I can't go into all the details, but there are certainly some most encouraging symptoms in the work. In one month, the first after opening the Opium Refuge here, we received thirty-seven patients. There are now twenty-eight on the premises; some eight or so of these have put away their idols. In the country there are quite a number more who have done likewise. Ten of the Christians were out in the country for short periods last month for preaching and book-selling."

Editorial Notes.

THE ENGLISH ANNIVERSARY MEETINGS were held in London upon May 26th. They were preceded by meetings for prayer, and marked blessing at the Anniversary Services resulted. It was previously announced that Sir George Williams would take the chair in the afternoon, and that Mr. Taylor would act as Chairman in the evening, and that a number of returned Missionaries would speak at each meeting. Full particulars concerning the gatherings have not reached us yet: we hope to have these soon, and to be able to publish them in succeeding numbers.

The last number of the "Missionary Review," published by Funk & Wagnalls, New York, contains as its leading article a description of the organization and work of the China Inland Mission. The article is by our esteemed friend, Dr. S. T. Pierson, and is very appreciative of the work which God has done and is doing through the Mission in China. As many of our friends will be glad to see the article, and will not have the opportunity of reading it in the "Missionary Review," we purpose reproducing it in our next paper.

It is our purpose to have at the usual place at Niagara, during Conference week, a tent similar to those we have had for several years past. We trust this will be the rallying point of our friends, and that the noon prayer meetings for China which will be held will be attended by as many of those interested in our service as possible. The literature of the Mission will be exposed for sale within the tent, including several interesting missionary books lately received from England, and also various kinds and sizes of maps which represent the China Inland Mission stations in China.

In view of the fact that we have at bome at present a number of returned Missionaries, and that others are expected by the time the Niagara Conference meets, it bas been suggested that a Missionary Meeting be held during the Conference week. As many of our friends who attend the Conference will not have otherwise the opportunity of hearing our Missionaries speak, it is hoped that such a meeting may be arranged for. If such is the case, it will be held, probably, in one of the churches in the town, or in the Town Hall, in which event notice of the place and time will be given during the sessions of the Conference.

The report has gone abroad in some way—we know not how—that the organization of the China Inland Mission has been recently changed, and that the Mission has passed into, and is now under, the control of one of the leading denominations. We bave had a number of private communications concerning this, and suppose they indicate a wider impression regarding the matter than the communications themselves express. May we say that no change whatever has taken place in the constitution of the China Inland Mission; Mr. Taylor remains its General Director, and in form it is as undenominational, and in spirit as interdenominational, as it has ever been. We will be thankful if friends who hear the report referred to will kindly correct it as far as possible.

As we have at present a number of Missionaries home on furlough, some of whom are staying in Toronto, some in other parts of Ontario, and some in the States, we will be able, generally, to arrange for missionary meetings with the purpose of bringing the work of the Mission before Christians, if friends desire to provide for such meetings, and will correspond with us concerning them. In such cases, it is always to be understood that no "cbarge" will be made for the services of the Missionaries, and that no collections will be taken during the meetings. It will be the object of the speakers to bring the needs and claims of China before children of God, with the sole purpose of giving them such facts as will lead to a deeper compassion for the heathen, to more fervent prayer in their behalf, and to such new and larger effort for their evangelization as the Spirit Himself may indicate and make possible.

If, in addition to the above service, any of our friends desire the aid of our Missionaries at denominational gatherings, where the meetings will be other than in the interests of the China Inland Mission, we will be glad to arrange for them to be present at such meetings, and to take such part in tbem as is desired, wherever it is possible to do so. Mr. Frost will be especially glad to serve in this way, and as his health is sufficiently restored to undertake a considerable amount of deputation work, be will respond to as many invitations of the kind as his office work and other duties will allow. We trust that friends will feel free to write to us and to give us the privilege of serving them to the extent of our ability to do so.

The various Conferences which have been held from year to year at Northfield, Mass., under Mr. Moody's direction, are expected to take place tbis year as usual. The World's Student Conference will be held from June 25th to July 4th; the Young Women's Christian Association Conference from July 9th to the 20th; and the General Conference for Christian Workers from July 29th to August 16th. At the last-mentioned Conference it is expected that tbe Revs. G. H. C. Macgregor and Campbell Morgan, of London, England, and Mr. V. D. David, the Tamil evangelist, India, will be present and deliver addresses.

The Niagara Bible Conference will be held, the Lord willing, at Niagara-on-the-Lake, from July 7th to July 13th. As usual, tbe days of meeting will be devoted almost exclusively to the study of the Word of God, and it is announced that it is the purpose this year to consider the Minor Prophets and the Epistles of Paul to the Churches. Drs. Erdman, Goodwin, Moorehead, Parsons and Stroeter, and Revs. Howitt, Needham and Scofield will take the lead in the teaching. During the Conference a service will be held in memory of the beloved late President of the Conference, Dr. James H. Brookes. It is specially requested that earnest prayer may be made in behalf of the teachers, that the studies may be greatly illumined by the Holy Spirit, and that they may result in increasing the zeal and devotion of believers. Full particulars of routes, terms of board, etc., may be obtained from Dr. W. J. Erdman, Germantown, Pa., or from Dr. H. M. Parsons, Toronto, Ont.

Mission Candidates.

We are glad to bave offers of service at any time from those who desire to give tbeir lives to God for the evangelization of China, and would give the following directions and make the following explanations to any who are purposing to correspond with us in this connection.

All letters of candidates should be addressed to (Mr.) H. W. Frost at the office of the Mission, Toronto, and should contain a brief history of the life of the candidate, including the name, the address, the age, the occupation, the time of conversion, the opportunities had for systematic Bible study and active Christian service, the blessing experienced in the one and the other, the motive for wishing to serve God in China and in connection with the China Inland Mission, whether good health has been and is enjoyed, whether any known obstacles exist that would hinder going to China, etc.

Upon the receipt of such a letter of application and explanation, Mr. Frost will begin correspondence with the candidate, and will forward certain papers to be carefully studied over and filled out, and then to be returned. After this, the candidate, if his case is favorably considered, will be invited to Toronto to spend a month or more in the Mission Home, in order that he may become fully informed about China as a field, and about the China Inland Mission as an organization, and in order that the Mission may know the applicant personally and provide him a test in the study of the Chinese language.

It will only be after the above necessary routine has been passed through, and after much consultation and prayer has been obtained, that the case of the candidate will be brought before the Council of the Mission, and will be decided upon. If the decision should be unfavorable in respect to an early departure for China, further training in Bible study and in Christian service would probably be recommended, in which case the candidate would be usually advised to choose one of several Training Schools where such training could be obtained; in the case of a favourable decision, the candidate would be generally expected to return to his own home and there continue his usual occupations, while waiting upon God for funds to purchase his outfit, and to take him to China.

China's Millions.

All subscriptions (except when they are paid for more than one year) are made to end with the December number. Subscriptions are only received, therefore, at this time, for the coming six months, and consequently will be half of the yearly subscription, or 25 cents. Friends who purpose remitting us for the paper will facilitate our bookkeeping by sending us only the above amount.

Remittances for "China's Millions" may be made by post-office order, in currency, or in Canadian or American stamps, as is most convenient to the sender.

It will oblige if friends will state whether their order is a first order or a renewal; and, if it is a renewal, whether their address remains the same as before. In the case of a changed address being given, it will be helpful to us if the old address be also given.

The Bound Volume of "China's Millions" for 1896 is for sale at the Mission office. It is durably and tastefully bound, similar to the binding of last year, and is sold for the same price as the yearly subscription to the paper, 50 cents. This year the index is much enlarged, and gives the full contents of the volume, making its value as a book of reference tbe greater.

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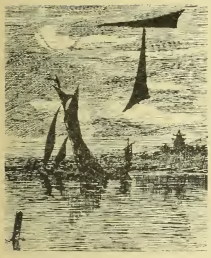
CHINA'S MILLIONS

Rock-Foundations.

A LETTER FROM REV. J. HUDSON TAYLOR.



THE 31st Anniversary of the sailing of the "Lammermuir" has come and gone, and on May 26th we had the joy of meeting many of the supporters of the China Inland Mission at the Annual Meetings, again held, through the kindness of our good Mildmay friends, in their Conference Hall. We thank all who cheered us by their presence and sympathy; but many were not able to be with us who are as truly our partners in Christ's service and love, our fellow-workers for China; and according to the law of the Kingdom they shall, together with us, divide the spoil. With these we specially desire to communicate by this letter through "China's Millions." "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be the glory and the dominion for ever and ever! Amen."

Thirty-one years of service are completed since the memorable sailing of the "Lammermuir," and the review recalls many deeply interesting reminiscences of God's grace and love. We thank Him for sparing to us for these years our beloved and honoured friend and brother in Christ, Mr. Berger, who, on the sailing of the "Lammermuir," took on him, and for the first six eventful years fulfilled, the onerous duties of the Home work, as well as direction of the Mission, and who also by his love, counsel and aid was no small comfort and strength in the work in China. What his love and help have been, and still are to us, we can never express. Will not our friends join us in thanksgiving, and in prayer that now, in his old age and great weakness, God may most richly bless him and his dear wife, and, if it be His will, may yet strengthen and spare him? Of others who have been our helpers all these years we would fain speak, and do speak, to God, but we must refrain here. We thank God for them, and we thank you all, dear friends, for all your love and help.

It may be useful to us all to recall with thanksgiving some of the precious truths on which the Lord founded the work thirty-one years ago. Simple and elementary as they are, they are Rock-foundations on which we have proved it safe and profitable to build.

1. And first, the glorious truth that God is—that the Father is; that the Son is; that the Holy Spirit is; and that the blessed Triune God is the Rewarder of them that diligently seek Him.

2. Again, that God hath spoken—"spoken by the mouth of all His holy prophets"; that the Bible, the whole Bible, is the very Word of the living God; that "all Scripture is given by inspiration of God, and is profitable"; that through it the man of God may be completely furnished for any and every good work.

3. That, as the Scriptures teach, "All have sinned, and come short of the glory of God"; that those who sin without law shall also perish without law—as truly as those who sin "in the law shall be judged by the law"; that there is salvation in no other Name than that of Jesus Christ, the Crucified and Raised One; and in no other way than that of faith in Him.

4. That He, our risen Lord, has commanded that His Gospel shall be preached in all the world and to every creature; and therefore in every province of China, and to every tribe and in every dialect, yea, to every individual in that vast Empire.

5. That all power has been given to Him in Heaven and in Earth—power over all flesh and that relying on His power and resources we are to go forth, counting on the Father's love (who knows what things we have need of before we ask Him); taking no anxious thought for food or raiment, but "seeking first the Kingdom of God and His righteousness," well assured that all these things shall be added unto us. That He who commands the evangelization of the world Himself holds the key of David, "openeth and no man shutteth," and goes forth with each faithful servant to set before him the open door into which He would have him to enter.

6. That the Hope of the Church and the Hope for the world is the coming again of our Lord; and that we may hasten His coming by the faithful proclamation of the Gospel all over China.

7. That as many as "have put on Christ" are "all one in Christ Jesus"—equally bound to obey Him; equally heirs of His promises.

Acting on these principles, and in obedience to the Lord's command, we have from the commencement invited the co-operation of God's people, without restriction as to denomination or nationality, in work intended especially, though not exclusively, for the interior of China. We have invited them to assist us, whether by prayer, unsolicited free-will offering, or personal service. The first band, the "Lammermuir" party, was international as well as interdenominational. During these thirty-one years no candidate considered suitable has been declined, nor has anyone been accepted whom the Lord's provision has not enabled us to send out; and all sent out He has also sustained.

Now a generation has passed away; time enough to test the correctness of these principles, and we are given the glad privilege of bearing testimony to their truth, to His faithfulness, and can say with Joshua of old, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

We further bear glad testimony to the fact that not only is God faithful to His promises, but that His commands are wise as well as good, and that obedience to them, if it leads at times into grave difficulties, issues also in delightful surprises and proofs that His way is best as well as right. For instance, for the obtaining of fellow-workers we took the Master's direction, "Pray ye the Lord of the harvest." As for the first five before the Mission was formed, so for the twenty-four for whom we first asked for the China Inland Mission; for further reinforcements when they were needed; for the seventy in three years; for the hundred in one year, and for further additions from time to time, we have ever relied on this plan. Is it possible that in any other way such a band of workers from nearly every denomination, and from many lands, could have been gathered and kept together for thirty years, with no other bond save that which the call of God and the love of God has proved—a band now numbering over seven hundred men and women, aided by more than five hundred native workers?

And whence have the Missionaries come? Scotland, Ireland and Switzerland, as well as England, gave the first China Inland Mission party; and since then God has added workers from the same and other countries, viz.:—

England	Belgium	India
Scotland	Holland	S. Australia
Ireland	Germany	Victoria
Wales	Switzerland	New S. Wales.
Finland	Italy	Queensland
Sweden	Sicily	Tasmania
Norway	U.S.A.	New Zealand, N.
Denmark	Canada	New Zealand, S.

All but Belgium and Holland are now represented among us; and the interesting fact may be added that, with a few exceptions, the workers sent out are supported by prayer and contributions from the countries from which they have gone out. Is not this the Lord's doing, and is it not full of significance?

Again, have not the promises of God's Word as to the Father's supplies been very notably fulfilled during these thirty-one years? Month by month, without reserve funds or working capital, with no human guarantees, free-will offerings have brought untold blessings to the donors who sent them, and have met the needs of the Mission and its over one thousand supported missionary and native workers, its eighty boarding and day schools, and about twelve hundred scholars—nearly a third of them boarders—its hospitals, dispensaries and opium refuges, which annually relieve many thousands of in and out-patients. As needed, funds have also been supplied for the purchase or erection of special premises at home and in China, for the creation and circulation of missionary literature in various languages, and for other special needs. Can we look back without thanksgiving, or forward without rejoicing? For this God is our God for ever and ever: He will never fail nor forsake His own. He hath said it, and shall He not do it?

Again, from year to year, He uses His "Key of David" to open fresh doors of service and fresh hearts for His own possession. In two hundred and seventy-seven stations and out-stations reside our Missionaries and native workers. In them over nine thousand have been baptized, of whom more than six thousand are living, and in full standing as communicants. We are well within the mark in estimating that not less than twenty thousand souls have been given to us during these thirty years, some thousands of whom have already gone in to see the King in His beauty. Of the first hundred converts baptized in Ning-po, not more than two survive. Converts are often aged when converted, and after but few years of service are called Home, leaving their dying testimony to the love and power of their Saviour, sometimes effecting more in death than in life. Shall we not praise God for these things, and take courage?

With one solemn thought we must close this letter. During these thirty-one years over three hundred millions of unconverted heathen haved passed into eternity, to most of whom the Gospel was never preached at all. All were entitled to it; to all Christ commanded that it should be preached. What shall we say to the Master when He asks us about them? His brow was pierced by the thorns, His hands and feet by the nails, His side by the spear, to purchase redemption. What have we suffered to give these people the Glad Tidings? And what are we doing now that costs us pain to prevent the ceaseless stream of souls from following them unrescued into eternity! Will any of us be ashamed before Him at His coming—now drawing so near? Dear brothers and sisters, let us ask Him to search our hearts now, to search our lives now, and enable us at any cost to stand right with Him, while it is yet called to-day.

Spiritual Movements of the Half Century.

BY REV. A. T. PIERSON, D.D.

Extracts from an article in the "Missionary Review of the World."

WE are now, in the natural course of these careful tracings of the spiritual movements of our time, to look at some of those undertakings which aim at the rapid evangelization of the world, and for some reason have cut loose from the ordinary denominational and corporate methods. One of these—and there are many others operating in North Africa, South America, Corea, etc.—the China Inland Mission, stands out conspicuous, and is taken as an example of all, as it is, perhaps, entitled to outrank the rest, both from priority in time and scriptural simplicity of method. Its history has recently been put into a printed record, and we can safely commend its careful perusal to those who would more minutely look into one of the most romantic, heroic and inspiring chapters which modern missions has added to the unfinished "Acts of the Apostles."*

The history of this enterprise now spans a little more than a quarter century, and already its stations are scattered over an area continental in extent; its missionary force numbers nearly 700, with about 350 native helpers—a total working force of about 1,000—last year reporting about 250 stations and out-stations, over 5,200 communicants and 18,000 adherents, having added 1,260 last year; 66 schools, with 880 pupils, and an in-

* "Story of the China Inland Mission," by Miss Geraldine Guinness.

come for the last reported year of nearly $170,000. Interdenominational from the first, and now international, it has given such ample scope for testing the practicability of the principles which underlie it and the methods which it advocates, that there is a certain obligation on us to examine candidly and carefully into its annals, that we may see if God is not behind it, teaching us all some great lessons.

Its founder, Rev. J. Hudson Taylor, himself asserts that "the firm belief in the plenary and verbal inspiration of God's Word lies behind the whole work; it is assumed that His promises mean exactly what they say, and that His commands are to be obeyed in the confidence that 'all things are possible to him that believeth.'" He adds: "A personal experience of more than forty years has growingly confirmed this confidence, and has shown us ever new directions in which to apply it. We were early led to trust the Lord to supply pecuniary needs in answer to prayer, and then to obtain, in the same way, fellow-workers and open doors; but we did not learn till later what it is to 'abide in' Christ, and to find spiritual need all met, and keeping power through faith in Him. More recently the infilling and refilling with the Holy Spirit has taken a place among us, as a Mission, that it had not before; and we feel that we are still only beginning to apprehend what God can do through little bands of fully yielded, fully trusting, overflowingly filled believers.

'Thus we have come to value missionary work, not merely for the sake of the heathen, but also as a spiritual education for the Missionary, who, in the field learns, as never at home, to find Christ a living, bright reality; nor is the education confined to the Missionary, but blesses also the beloved ones at home, who, having 'nothing too precious for the Lord Jesus,' have given up their dearest and best, and who share in their hundred-fold reward. Such prove that it is indeed 'more blessed to give than to receive,' and the whole Church at home is not less blessed than the heathen abroad."

This testimony of the founder of the China Inland Mission we give thus fully, because he is entitled to be heard in explanation of his own course, and in interpretation of the history inseparable from his personal convictions and endeavours. . . .

This paper is not a biography of Mr. Taylor, hence we pass by much which is of the profoundest interest that we may dwell on the character of the mission work which he founded and his connection therewith.

In the autumn of 1860, Mr. Taylor came back to England, after seven years of absence in China, years of strange providential preparation for the great enterprise he was to launch. At this time no definite thought of attempting any such stupendous work as the evangelization of inland China had yet entered his mind. To go even one hundred miles inland implied a long and perilous journey; and with one notable exception—that of Rev. Griffith John and Mr. A. Wylie—the far interior had never yet been penetrated with the Gospel.

But on the wall of Mr. Taylor's room hung a large map of China, and when his eye fell upon it, eleven populous provinces stood out, in deep black, as all in a darkness that might be felt. And from that map he turned to the Book, which said, "Ye are the Light of the world"; and the question would recur constantly: There a midnight; here the Sun of Righteousness; how may that Sun be made to shine in that night? Mr. Taylor and his colleague, Mr. Gough, could not live without laying this whole matter before the Lord, and they found themselves on their knees pleading that somehow God would drive away that awful darkness by sending forth His light and His truth. In two of God's choice saints, Mr. and Mrs. Berger, a symphony of desire and prayer was found; Mr. Taylor's pen began to burn with his message, and by degrees the zeal of God more and more controlled him.

On the other hand, he could not but see that the Church as a whole was slumbering while the world was dying. Dr. Duff's awful sentence: "We are playing at missions," seemed to describe only too aptly the trifling with the great problem of a world's redemption, which allows fifteen hundred millions of people to perish, three times a century, and two-thirds of the whole number without even knowing that Christ died for them! And after 1,800 years of Christian history, eleven vast interior provinces of the Celestial Empire had not one resident Protestant Missionary. In China alone at least one-tenth of the whole race were dying without Christ, or even the opportunity of hearing the Gospel. He felt the conviction grow that some new and special agency for the evangelization of inland China was needful, which should dare to trust God for both the open door into the heart of the kingdom, and for the men and money to do the work.

A question now arose in his mind: God has given you light, and light means responsibility. You see the need clearly; why not go ahead and trust God to work out His designs through you? The thought had a grip on him and would not let go. It was early in the year 1865 when this conflict began to be intense in his soul, and unbelief was battling with faith, and self-distrust with confidence in God for the victory. Sleep almost fled from his eyes. The sense of blood guiltiness for the million a month who were dying in China was both a load on his heart and a goad to his conscience. And on June 1st, at Mr. Berger's chapel, he appealed for intercession with God, that suitable men and means might be furnished for the evangelization of these destitute eleven provinces. But at this time Hudson Taylor had not got to the point of self-surrender as one of this new band—not to say as the leader.

An invitation from Mr. George Pearse to rest for a few days at Brighton brought him to an unexpected crisis of decision. It was Sunday, June 25th, 1865, and the church bells rang. But Mr. Taylor could not go to the place of public prayer, for the overwhelming shadow of China's need rested on him also, and he could not forget that, while these assemblies of disciples were gathered in their superb sanctuaries, rejoicing in their ample privileges, and heedless of the heathen, more than one thousand souls in China would pass into the unseen world, Christless. His agony of soul drove him from the house to the beach, where he could walk and talk with God, looking out on that wide sea, which was the fitting symbol of the awful ocean of eternity which was swallowing up all these vast millions while its unrippled calm was undisturbed by their doom.

On those sands this humble man, alone with God, met the crisis of his life. "God can give the men to go to China, and God can keep them there;" this was the voice that spoke to him that June morning. The decision was made: "Thou, Lord, shalt be responsible for them, and for me, too." The burden was gone. Hudson Taylor first gave himself to the Lord for China, and then asked for those who should go with him—twenty-four in all—two for each of the eleven provinces, and two more for Mongolia. On the margin of his Bible he at once wrote down this brief sentence, which remains the simple record of that momentous transaction with the God of the covenant:

"Prayed for twenty-four willing, skillful labourers at Brighton, June 25th, 1865."

Again we must take a leap over all the fascinating details of preparation, lest we delay too long. Mr. Taylor was at this time thirty-three years old—where his Lord was—as to age, when he went to the Calvary where he bore our sins. The plan of the China Inland Mission slowly took shape. It must be wholly scriptural, for otherwise prayer would lose its power to claim blessing. Let the plan be here outlined. The mission must be:

1. Interdenominational.—Catholic, evangelical, and so both inviting and embracing all sympathetic disciples who were willing to co-operate.

2. Spiritual.—No intellectual, social, personal accomplishments, no wealth, rank, position, could atone for the lack of a thoroughly spiritual type of character in the workers and the administrators. Educational advantages were not to be despised, but they must be supplemented by gifts and graces of the Spirit.

3. Scriptural.—Debt must never be incurred. No regular salaries could be pledged, for this implies an assured and definite income. Whatever God gave, would be used as given, for the work and the workers. Only those who were prepared to accept this basis would be accepted.

4. Voluntary.—Dependence both for men and women, and for means, must be on free-hearted self-offering and offerings of substance. Appeals to be avoided as tending first to a dependence on human effort; second, to impulsive and unconsecrated giving; third, to diversion of attention from God as the supply of all need. Appeals to men dishonour God and mislead men, for they imply that God is unduly dependent on human gifts. Hence it was determined to make no collections in connection with the mission meetings, but leave the hearer to contribute afterward as mature thought and prayer might dictate.

5. Prayerful.—Literally full of prayer. And the noontide hour, then given up to a household meeting, at the throne of grace, for China, and the Saturday afternoon larger meeting for the same purpose, set the key to the concert of prayer that for a quarter of a century has never failed.

In a word, this was felt to be the supreme need: "to get God's man, in God's place, doing God's work in God's way, for God's glory." "God alone is sufficient for God's own work."

God seemed to say to Mr. Taylor as in an audible voice: "I am going to open Inland China to the Gospel: if you will enter into My plan I will use you for this work."

These were the days when conventions were beginning to be held for promotion of spiritual life, but the missionary appeal was seldom heard in them; and just now Mr. Taylor found himself in Perth at the annual conference. He himself had been a beloved fellow-worker of William Burns, and this happy link gave him access to the leaders of the conference; and he asked that he might say a few words for the Middle Kingdom and its needy provinces. "My dear sir," was the response, "it is quite out of the question; you surely misunderstand; these meetings are for edification!" Persistence again prevailed, and Mr. Taylor got a chance—twenty minutes only—at the morning meeting. Doubly shy, because his native timidity was intensified by the reluctance of the permission given, he rose, stood silent a moment, unable to begin, and then quietly said: "Let us pray." Five minutes of his twenty were taken up in getting boldness from God to use the other fifteen for China and China's Saviour. That lifted the load, and he first told of a drowning Chinaman and the indifference of bystanders to his fate; then, like Nathan, applied his parable, and said: "Thou art the man!" And so Hudson Taylor began his convention work. And where is the conference that now would not welcome him?

REV. J. HUDSON TAYLOR.

As the days came when the actual bearing of the burdens of this new mission began to bow down the backs of those who had undertaken it, at times it seemed as though a horror of deep darkness was upon them. What if, after all, money were not forthcoming, and workers were there starving in Inland China, and the whole work became a by-word of derision and reproach! The last day of the year 1865 was set apart as a day of fasting and prayer. Each one of that little band of praying souls sought to keep in such close harmony with God, that the symphony of prayer might be music in His ear as well as their own. And as of Jacob at Peniel, it may be written: "And He blessed them there." So conspicuous was the blessing received that day, that December 31st has been for twenty-five years the annual prayer and praise feast of the Mission both in China and at home.

From this point on, the history of the China Inland Mission seems to us, who have watched its whole course with tender interest, like the footsteps of God. On February 6, 1866, special prayer was offered at noon that the Lord would graciously incline His people to send in from £1,500 to £2,000 to meet the expenses of the outgoing party of ten brethren and sisters who had offered to accompany Hudson Taylor. On March 12th following, before the first printed statement of the work was in circulation, Mr. Taylor footed up the receipts of the Mission cash book, and it was found that over £1,970 had come in unasked, save of God. The need was more than met before the want had been made known to the Christian public.

Thus early in the Mission this lesson was taught and learned, that if there were less pleading with man for money and more pleading with God and dependence on His Spirit, to guide in the work and to deepen the spiritual life of God's people, the problem of missions might find its solution. During this whole period it has been found that God has met every special need by a special supply, and that when the special need ceased, so did the supply. The whole party that first sailed May 26, 1866, numbered twenty-one, including children. * * *

The voyage to China on the "Lammermuir" was itself a mission to the unsaved, and twenty of the crew found the Saviour, and among them, some of the most unlikely and most opposed at the first; in fact, the opposers all came over. But the voyage was not without trials. Two typhoons struck the vessel. Even the sailors gave up hope, and the life-belts were gotten out in readiness for the worst. But God wrought deliverance from shipwreck—a type of many other deliverances, all His own. A subscription of more than $120 from the officers and crew was a sufficient witness to the fact that God had been with this mission party on the outgoing voyage. * * *

The year 1867 opened with united prayer, that God would extend and advance the work, and closed with the opening of the great city of Uen-cheo to the Gospel, Siao-shan, T'ai-cheo, and Nan-king having also been occupied. The number of stations had doubled, and the border had been crossed into Kiang-su province.

The little band had to face the risk of death in the Lang-cheo riot, but God kept them in the midst of great perils, and showed Himself their avenger also; for all those who were concerned in that outbreak singularly fell into trouble. The prefect and his son lost their lives, their property was pillaged, and the family reduced to beggary; the district magistrate, the whole family of one of the chief inciters of the riot, and the leader in ruffianism became infamous; so that the people feared to join in any further violence against those whom God so defended. * * *

The gradual opening of inland China to the Gospel, and the growth and influence of woman's work in the far interior; the itinerary preaching that covered 30,000 miles in two years, through regions beyond, hitherto almost unvisited; and especially that most memorable prayer meeting for seventy new workers within three years; the faith that took God at His word and turned that prayer-meeting into one of praise in anticipation of answered prayer, and the glorious answer that followed long before the three years expired—the story of "the hundred" given in the year when the Mission reached its majority—all this, and far more, we have to pass by without further reference. The work has now included America, Europe, Australia in its scope, and embraces councils in five lands, which send out and support their own representatives.

To only one more thing we tarry to call attention: It is to the careful and admirable financial system of the China Inland Mission. More than one grand mission work has been wrecked in public confidence by mismanagement or close management of its funds. * * George Muller, Hudson Taylor, and others like them, have had the sanctified common sense to see that, when a work develops, its management should broaden also—and so they have associated with themselves a com-

petent council of sympathetic advisers. But especially is it noticeable how transparent the financial methods of the China Inland Mission are. Every penny given is first acknowledged to the donor, or the parties through whom it comes, by a numbered receipt; then in the published report, the amount is again acknowledged and can be distinguished by its number, so that every gift, large or small can be traced. There is no chance either for misappropriation of funds, or for their appropriation by a merely autocratic and independent individual who is at the head of the whole work and who does as he pleases. This transparent conduct of the money part of this work inspires the full faith of the Christian public, and is partly the secret of this remarkable and unprecedented growth.

And now we reluctantly bring this extended paper to a close. The China Inland Mission, is fallible and imperfect, and no doubt makes mistakes. but there are about it many great attractions.

Its beloved founder has sought to impress on all who are connected with it the need of humility. Spurgeon used to tell of a certain alchemist who waited upon Leo X. declaring that he had discovered how to transmute the baser metals into gold, expecting to receive a sum of money for his discovery. Leo was no such simpleton; he merely gave him a huge purse in which to keep the gold he would make. There was wisdom as well as sarcasm in the present. That is precisely what God does with proud men. He lets them have the opportunity to do what they boasted of being able to do. Not a solitary gold piece was dropped into that purse, and we shall never be spiritually rich by what we can do in our own strength. Be stripped of self-confidence and be clothed with humility; and then God may be pleased to clothe you with honour; but not till then.

Dr. Payson said: "The most of my sufferings and sorrows were occasioned by my unwillingness to be nothing, which I am, and by struggling to be something."

Another fundamental principle constantly impressed on all these mission workers is absolute absorption in God, without which there is no real dependence on him or confidence in Him. How often one recalls the sublimity of that quiet resolution of President Edwards: "Resolved, That I will do whatsoever I think to be most for God's glory and my own good, profit and pleasure, on the whole, without any consideration of the time, whether now, or never so many myriads of ages hence"! This is civil engineering that amounts to something—surveying and laying out a track through eternity! And the deeper and more quiet the solitude, the better it will be done. Such absorption in God is the only basis of an unchanging fixedness of purpose, our will being both lost and saved in union with His, losing its own carnal wilfulness and gaining His divine energy.

And once more, the China Inland Mission seeks to impress the great law of fellowship with God in His work. Hence comes the confidence that He will supply both men and means. Let the old story of "A Loan to the Lord," teach us a lesson in its quaint way. A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, he gave it. Immediately after, he found himself in great outward need, and seeing no way of relief he prayed, saying: "Lord, I loaned Thee three crowns; Thou hast not yet returned them, and Thou knowest how I need them. Lord, I pray Thee, give them back." The same day a messenger brought a money-letter, which Gossner, his assistant, reached over to Feneberg, saying: "Here, father, is what you expended." The letter contained about 200 thalers, or about $150; which the poor traveller had begged from a rich man for the vicar; and the child-like old man, in joyful amusement, cried out: "Ah, dear Lord, one dare ask nothing of Thee, for straightway Thou makest one feel so much ashamed!"

Address by Rev. J. Hudson Taylor

AT THE ANNIVERSARY MEETINGS ON MAY 26TH, 1897, AT THE MILDMAY CONFERENCE HALL, LONDON.

I HAD the pleasure of being on this platform in 1893, and I went out early in 1894 to America on the way to China, and had the privilege of taking part in the remarkable gatherings of the student volunteers in Detroit, and also of meeting not a few of God's servants interested in missionary work in America. In Japan, likewise, we had the privilege of meeting with many servants of God, engaged in His work in that country. And then in China my dear wife and I, and my son Howard and his wife, better known under her former name, Geraldine Guinness, and Mr. Coulthard, our son in-law, had the privilege of visiting a great many of the inland stations, in a part of the country I had never traversed before. We also visited the stations which I had had the privilege of visiting some eight or nine years previously, and it was a very great joy to notice a few things. In the first place what struck us most of all was the altered attitude of the people toward us as Missionaries. Far more encouraging to my mind was this fact, that they looked upon us in a different way from that in which they had been accustomed to, than were any returns or any actual facts that could be tabulated in the form of statistics. And far more interesting it was to see that the minds of the people had been very considerably opened towards the Truth. Formerly when we went into a place the people frequently did not listen, and did not attempt to understand what we were saying. They were occupied with another line of thought altogether: "What has brought these people into our midst? What is their object in coming? What are they seeking after? Who are they, and why have they come?" And consequently one's speaking to them was, to a large extent, in vain. They were thinking "Are these men the agents of the Government? Have they come as spies, or have they come to win our hearts to form a party here that will take the part of Britain when Britain invades China and seeks to annex China as she has annexed Burmah and India?" And, of course, there was this other thought, "These people are certainly not our friends. If they were our friends they would not ruin and poison our country with opium, and compel our Government to receive it whether it will or no. It is clear that they are not our friends, and all their seeming goodness and kindness and sympathy and interest is put on for an end. What is the end?" This is what the people's minds were occupied about.

And then, to a very large extent, the people had lost the thought of a living, personal God. They had a name in their classics which very many of us use in speaking of God, but they had been taught for hundreds of years that the word "God" is simply a poetical personification of the powers of Nature, that there is no such being as God, and that there is nothing more than blind law; and people with that idea, of course, do not listen with intelligence to what we have to say. Unless they realize that there is a God it is no use talking of forgiveness of sins, for there is no one to forgive sins, and it is no use talking of sin, for there is no one to be sinned against. It simply becomes a question of cause and effect, and there is no room for a Saviour or an atonement. But lately there has been a large circulation of portions of Scripture through the British and Foreign Bible Society, who are our best of friends, and I hope that you will always bear that in mind. You are helping us all when you are helping the British and Foreign Bible Society. And the National Bible Society of Scotland is doing a good share of work in China, and the American Bible Society, too, is diligently occupied in the same service. They are sending their colporteurs, and are co-operating with us as Missionaries. I will not say that they are flooding China with portions of Scripture. The number of pages all told would not give anything like a page a head for the readers of China, let alone those who cannot read; and they, of course, are the immense majority. Still, they have done a great deal, with the itinerant Missionaries and the preachers of the Gospel who have gone into every province, to alter the mental position of the Chinese.

The thing that delighted us most was the readiness to listen, amounting in many cases to eagerness. They were not eager for the Gospel. They had never heard that there was a Gospel. They knew nothing about it. But they did feel that they needed something, and

when the Gospel was preached to them there was an eagerness to understand, that was to us an immense joy and an immense sorrow. It was not only joy: for you are passing through village and town and city day by day, and can only stay a short time and give a short message; and the people say to you, "We never heard these things before; how can we take them in unless you stay longer and explain them more fully to us?" When you had to go on, it was a very great sorrow to leave them in that condition. "I am seventy years of age. I never heard before that there was a Saviour. How could I believe in Him?" "I am sixty years of age," another would say, "and my memory is gone, and I am afraid that I cannot remember the name of Jesus; how shall I pray to Him when I have forgotten His Name?" "Will you not stay a few days?" we were frequently pressed; and when we said that it was impossible to do so, they said, "Won't you promise soon to come again? When may we expect you?" And one felt, "I have never been over this district before, I cannot expect ever to pass through it again," and one had to go on and leave persons in this state. It was a very great sorrow. But, thank God, we could leave written messages that some could read, though the most could not read them, and we could so witness to the Triune God, and we did pray God that He would open that great city to the Gospel; for though efforts for many years had been put forth they had been unsuccessful. Our workers had been unable to remain in the place, and it was more than ten years after the first effort was made that the first house was rented in the city. But during this journey we not only had a conference in the city with over twenty workers, but we rejoicingly knew that several stations had been opened, and that there were now forty or fifty Missionaries working in the plain, most of them our Associates from Scandinavia, who had come through America, though some were from this country, and some from America and Australia. We do thank God for opening up various parts of China.

I wish that it were possible in the short time that I must take this afternoon to give you a fuller idea of what the work God has given us to do in China is. It is a very great country. There are eighteen provinces, and when the China Inland Mission was formed there was not a Missionary anywhere to be found fifty miles away from the coast except the German Missionaries in the Canton province. Elsewhere there was not a Missionary to be found away from the coast, except in the Free Port of Han-k'eo, if my memory serves me

CHINESE BOATMEN TOWING THEIR BOAT.

preach the Gospel that I am quite satisfied that some did accept Christ as their Saviour the very first time that they heard of Him. We have heard of a few cases, which justify this belief, of persons who heard the Gospel and gladly received it, and, as far as their intelligence went, "turned from idols to serve the living and true God." I do not close the quotation, for in passing so hastily through the country it was not very much about the Return of the Lord that we could say, and I fear that a great number of them had very little intelligent idea of the teaching that we felt to be so important—that the heathen should not only turn to God from idols, but also learn to wait for His Son from heaven.

THE SI-AN PLAIN.

In visiting the capital of the province of Shen-si, Si-an, it was very interesting once more to be in the place where the Nestorian Christians thirteen or fourteen hundred years ago were working for Christ. The first time I visited Si-an (in 1886) with Mr. Studd and Mr. Stanley Smith and some others of my companions, we had a prayer-meeting on the site of the old Nestorian church, and in front of that Tablet which during all these centuries has been bearing correctly. China is two thousand miles long and two thousand miles broad. There was very good reason why an additional agency should be sought from God to reach the masses of the people who were too far away from the coast to be likely in a lifetime ever to hear the Gospel. Thirty years have passed over since the formation of the China Inland Mission, and during that time three hundred millions of unevangelized Chinese souls have passed into the dark! Yes,

THREE HUNDRED MILLIONS OF UNEVANGELIZED SOULS HAVE PASSED INTO THE DARK!

Death was to them a mystery beyond which they had no light. Oh, how very sad! And in spite of all that has been done and is being done to-day, it is still true that in China "a million people a month are dying without God."

In that great country to-day are eight or nine hundred counties —not towns, not cities, but counties—each with its capital and its government, and its municipal arrangements, and from two hundred to six hundred towns and villages in each, without a Missionary and without a native helper, and in which, if anything has been done at

all, nothing more has been done than the very rare and occasional visit of a Missionary or Colporteur. The vast need of this great country is more than the mind can take in, and all inland China was in that state thirty years ago. Now, thank God, we have been privileged to preach the Gospel in every unevangelized province in China without exception, and in all but two we have had, for some considerable time, Missionaries and native helpers residing and working for God. One of these two provinces, Kwang-si, has a station on the border at Hing-i Fu, and one of our missionary sisters who is now at home on furlough has come back from that district, and can tell any who may speak to her about it what she has seen with her own eyes of the great need. And across the borders the Missionaries are continually penetrating into the north of the Kwang-si province, and preaching the Gospel. More recently some of the Missionaries connected with the American International Missionary Alliance—Mr. Simpson's work—have established themselves in the south of that province, and so it is no longer an unoccupied province. But, oh, how little occupied is a great province with one or two stations in it, and a few itinerant visitors!

And then as to the other province, Hu-nan, I had the great joy of receiving, while in Germany, a letter from one of our missionary sisters, Miss Jakobsen, a dear worker who came to us from Norway and went out to China, and has laboured with considerable blessing and success in Shan-si—I had a letter from her saying that she had been evangelizing in Hu-nan, and she tells us that the Lord Jesus Christ has taken His abode in the hearts of some of the people over the border. If she should be put out, He will not be put out, for those hearts that have once received Him are not likely to give Him up. They have found a treasure in the Lord Jesus, and, best of all, the Lord Jesus has found a treasure in them.

I would like to tell you, in a word, how graciously the Lord cared for our dear workers during the Mohammedan rebellion in Kan-suh. In the city of Si-ning there were three of our Missionaries, Mr. and Mrs. Ridley and Mr. Hall; and as the rebellion closed around the city it was a very serious problem to them what they were to do, whether to stay or whether to go; and it was rendered not less difficult to the dear mother by the fact that she had a little baby there not a year old, and she felt that she could not bear to see the Mohammedan rebels torturing to death her dear child as they tortured so many of the Chinese children. If the city had fallen into their hands this might have been their fate. After earnest prayer to God for guidance, God taught His servants what He would have them to do, and took out of their hearts any fear in doing it. They felt clearly that He had taught them to stay, and they believed that He would protect the dear little one. The time came when they could neither receive nor send letters. For long, weary months we waited without any tidings. It was a time of great suspense and of much prayer. We did rest in the Lord, and knew that He was doing the best thing, but we felt a very great responsibility to be instant in prayer for these dear Missionaries, for we knew not what their necessities or their straits might be any given time. We only knew that they were alive by one thing, and that was that the Holy Spirit led us to constant prayer for them, and we were sure that the Spirit of God never taught anyone to pray for the dead. And we were not mistaken. During this time they received no remittances. Their money had come to an end long before, and their food had come to an end, and their fuel had come to an end. But God had not come to an end. And here is the beauty of the principle upon which we rest—

THE FAITHFULNESS OF GOD.

We had money, plenty of money, for their use, and we sent it, but it could not reach them. But God was with them, close at hand, and He provided for all their need, and during those terrible months I believe they did more for the glory of God, and more to teach the people that there is a living God, and that the Missionaries have faith in Him, than as many years of ordinary life and work would have done.

Now, dear friends, we do not know to-day what is the position of any one of the dear workers there. Oh, let us every day support them by prayer! They are surrounded by dangers which, if God withdrew His protecting care, might at any moment prove as fatal as the massacres of Ku-ch'eng a couple of years ago. Let us pray constantly for the Lord's servants, and above all pray that their souls may be kept in harmony with the will of God, filled with His Spirit, and ready to be used for His glory.

Just one word before I sit down. The spiritual results of the work have been greater than those of any previous year. During the twelve months of 1896 over 1,260 persons were baptised in connection with the Mission; a number nearly as large as the total number of communicants in connection with the Mission ten years ago. I must not go into these figures, but we do praise God that more during this time have been added to the Church by baptism, and very many more as catechumens and candidates for baptism, than in any previous year we have had.

Address by Mrs. Isabella Bishop, F.R.G.S.

AT THE ANNIVERSARY MEETING, ON MAY 26TH, 1897, AT THE MILDMAY CONFERENCE HALL, LONDON.

IN the last three years of absence in the Far East I travelled for fifteen months in China, and the last six months of that journey was made all but entirely in the province of Si-ch'uen. In the remarks which I have time to make I shall confine myself to what I saw of Missions in that province, merely saying that I received the warmest possible welcome at the China Inland Mission House at Shanghai, and had the help of Mr. Hudson Taylor, who was then there, in planning my journey, and that I was supplied with a servant from the Mission, the son of a native pastor, or catechist. He was the second Christian Chinese servant that I had for several months, and I am so glad to be able to bear testimony to both of them—that they were honest and faithful, and to a great extent adorned the doctrine of God their Saviour.

The first China Inland Missionary that I saw out of Shanghai was your venerated Missionary, Mr. Meadows, at Shao-hsing. I saw a good deal of him, and of his daughters, and heard a great deal about the valuable work that they were doing. The next China Inland Missionary that I heard much about was at Hang-cheo—a Chinese pastor, and I heard him spoken of both by the English and by the American Missionaries as a man of exceptional gifts and graces; and one of the gifts that he appeared from their account to possess was that of singular wisdom. One of the American Missionaries told me that they never will take a step in advance, or go off the beaten track, as it were, without consulting this wise and pious man. The next that I saw was Mr. Owen Stevenson, now in Uin-nan, who had been there for several previous years, and was just returning from a furlough in England. I had the great pleasure of taking him up in my house-boat, along with Mr. Hicks, from U-ch'ang to Uan-hsien. The thing that impressed me most about Mr. Owen Stevenson was his devotion to the study of the Scripture and his earnestness in prayer. There seemed scarcely a time when he had the Bible out of his hand, and he seemed indeed mighty in the Scriptures. He was always most zealous in his work. I had a very rough set of trackers on board, and it was very difficult to get them to attend to anything regarding religion. There were sixteen of them—all but two opium smokers. Mr. Owen Stevenson with great difficulty used to get them together, and expound to them the things concerning the Kingdom of God. Then when the boat was going up through the rapids, and we landed, sometimes it would be one, two, or even three hours, before she got to the head of the rapids, and we re-entered her again. At such times he always gathered a crowd about him on the river bank, more or less interested; sometimes a moving crowd, at other times stationary. Some would ask him questions, and he very often succeeded in interesting the people for half an hour or more; and on some occasions they asked for books.

My first halting place—indeed it was the termination of my river journey at that time—was Uan-hsien, where Mr. and Mrs. Thompson then were, with two ladies along with them. There, after very long and great opposition, there seemed to be at last a spirit of enquiry. The Mandarin had been very unfriendly. He had come to the house saying that the Missionaries destroyed and ate children, the usual accusation in that part of China, and they had even poked into the well at the back of the house to see whether children's bodies were there, and a great deal of unfriendliness had been shown. But, for all that, the guest-hall of the house was always full from morning to night; I do not mean with enquirers, but with people who came to call, as it were, on Mr. Thompson, and to whom he always had an opportunity of saying something of the Gospel, though it often had to be dragged in in rather a curious way. On Sunday, the other side of the Mission house, which was used as a church, was

ABSOLUTELY CROWDED WITH MEN,

the attendance of women at the women's guest room being equally large; and there they were taught the Way of Salvation. On my return to Uan-hsien, four months later, the hostility of the officials had been withdrawn, and there were several persons, including Mr. Thompson's teacher, who had then confessed Christ, and were waiting for baptism. This they afterwards received at the hands of Bishop Cassels. The teacher being a literary man was very notorious, and he had to endure a good deal, but he was very faithful and apparently exceptionally in earnest. I was told the second time that I should see the teacher whom I had seen several times on my first visit. I saw him among a number of men at a distance, and Mr. Thompson said, "You will remember the teacher." "No," I said, "I do not see him there at all." The reason that I did not remember him was that the Light which shineth in darkness had shone into his heart since I saw him before, and was shining so brightly out of his face as to render it absolutely unrecognisable. That is one of the remarkable features of the reception of the Gospel among the Chinese. I think I have never seen it to such an extent among other people. It alters the face, giving it a different expression, a subdued, gentle and, above all, bright expression; so that one is almost always able in any mixed assembly to pick out those who have become Christians. This is surely as it should be. The bright light and kind face seem to tell of Christianity, and cause the Christian to be a living epistle of Christ.

From thence I went on a journey of seventeen days, or about three hundred miles, to the city of Pao-ning Fu, in the heart of Si-ch'uen. Mr. Williams, who is here on the platform, knows that my journey was not an easy or a safe one; that the cry of "Foreign Devil" and "Child Eater" was raised in many places, and that I was treated with great violence in more than one; and that the Mandarin of the place had to come with soldiers to put an end to the bad treatment that I was receiving. In that three hundred miles, as I believe, there is not a single witness for Christ, and not a single Missionary; darkness prevailing everywhere in a most populous region. At Pao-ning I was the guest of the China Inland Mission for about a week, and it was one of the most interesting and delightful weeks I ever spent. There was

A SPIRIT OF HARMONY IN THE MISSION

which was delightful, and cheerful, united work. Bishop Cassels had just returned from his Consecration in England, and had settled down to his work, and he and Mr. Williams met me about two miles from Pao-ning, in Chinese dress. Bishop Cassels' Consecration had not led him to change his style of dress, and when I saw him afterwards—saw him rather than heard him—in his own beautiful little church, he had added to the Episcopal dress the hat of a Chinese M. A., and boots which reminded me of the pictures of boots worn in the days of the Commonwealth, rather than of anything I had seen before. But these things, presented to him, I believe, by the Chinese converts on his return, seemed to form a most appropriate finish to the ordinary Episcopal dress.

Pao-ning Fu was a hive of work. From morning to night something was going on, both men's work and women's work. The Compound where the men Missionaries, single and married, live seemed to be always full of people. There were persons in the congregation who had received the grace of Christ, and had become devout and simple Christians. One had been a sorcerer, and there he sat at the gate, studying the Scriptures, with a bright face for all comers. I had the pleasure of attending a prayer-meeting in the church—I think the night that I arrived. On the Lord's day I had the great pleasure of receiving the Communion with Christian converts, baptized persons who had recently been confirmed, and of joining in the morning worship. The church was packed perfectly full, with Christians in front, and others behind, but all in order and quietness; and the singing was hearty, if not harmonious. A Chinese read the Scriptures in the service, and I think Mr. Williams preached. The congregation was devout in its demeanour, and earnest in its attention, and one could not have found a more reverent, better behaved, and more attentive audience in all England than that in the church in Pao-ning Fu. One thinks of such a place as being indeed

A SHINING LIGHT IN THE DARKNESS.

And yet, as I have often felt, these points of light scattered about at great distances in China, though one thanks God for them, are only making the surrounding darkness appear the darker. They seem to have just the effect that the electric light has in our streets; there is a brilliant light close around, and then an area of darkness, made all the blacker because the light is so bright. So it is with these mission stations; so it was at Pao-ning Fu.

I went on from Pao-ning to Sin-tien-tsi, where, as you know, the women's work done by Miss F. M. Williams and her colleagues has been of such a very remarkable nature that at the time I was there it was considered that it would be necessary to have a Missionary with his wife, not alone to sow the seed, but to reap the harvest; for it was harvest-time there. On the Lord's day that I spent there it was most interesting to see the number of those who had received the Gospel from the quiet ministrations of these women, and were doubtless prepared for Christian baptism. Some of them, I think, had been already baptized, and they were being instructed so that they might know the Way of the Lord more perfectly. I went on from Sin-tien-tsi to what is well known as the Horsburgh Mission of the Church Missionary Society. I think the first of their stations was at Mien-cheo; but so great is the harmony, and so loving the spirit of union, that I should be afraid really to say where the China Inland Mission ends and the Church Mission begins. Neither in methods of work, nor in general tone, nor in mode of living, is there any difference between the two.

I went to, I think, four out of the six stations of the Horsburgh Mission, and had an exceedingly severe day of bad treatment within a day and a half of Kuan Hsien, where, as you know, Mr. and Mrs. Grainger and Mr. Hutson are working. I was at Kuan Hsien for some time, and there the seed is truly being sown in tears, or was last year, and the reaping in joy had certainly not then come. But while speaking of Kuan Hsien, I must mention that I think that the work was opened by a lady at great risk, one might say, and with years of toil, and a few souls have been brought to the knowledge of Christ.

From Kuan Hsien I went across the Si-ch'uen frontier into that sort of border-land which lies between China and Tibet among the aboriginal tribes known as the Man-tsi, who are all Buddhists of the most rigid Lamaistic type. There, of course, no mission work has been done, or is being done. I returned to Kuan Hsien and went down to one of the Horsburgh Mission stations, Sin-tu, where a good work was being carried on.

At Ch'en-tu I was the guest of Mr. and Mrs. Vale and Mr. and Mrs. Cormack at the Mission house. Of course it was not very long after the riot, and things had scarcely had time to settle down. Mr. Vale asked me if I would give an account of other Missions than the China Inland Mission to a congregation gathered in the church there. It was on a week day, I think, and quite a large number—a church full of Christians and enquirers—assembled there to hear an account of the wonderful way in which the Lord at that time was blessing the Gospel in the Western part of Corea; and, of course, it was possible to ground an appeal on this to those Christians for greater earnestness in spreading the Gospel among their own countrymen; because it was owing to the Corean agency that this wonderful outpouring of the Holy Spirit had taken place in Western Corea. I attended the Chinese service on the Sunday, saw the

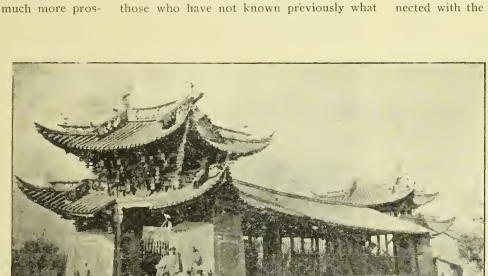
classes taught, and heard a great deal that was very interesting, and then went down to Kia-ting Fu, where a Swedish lady and a Missionary and his wife were doing work with not a very great amount of success at that time. Then I went on to Sui Fu, where there was also a marked want of success. I think the number of Christians connected with the Sui Fu congregation of last year on that day did not exceed nine; but two days ago I heard from Mr. Faers that nine or eleven more (I forget which) were awaiting baptism, so that the little church may be said to have doubled itself in a year.

I then went on to Lu-cheo, where there is a small work going on, and to Ch'ung-k'ing, where I had the great pleasure of meeting some of the China Inland Missionaries. Then I went in an open boat with a mat roof down the rapids to I-ch'ang, which I reached after a most propitious voyage, calling at Uan-hsien for one day on the way down, where I found things were in a much more people have at home. These things made a very great impression upon me.

But if we are asked to speak of results, I think one must be compelled to say that while there may be, and must be, the deepest gratitude felt to God for the blessing that He has vouchsafed to a feeble instrumentality, the results are not what we should hope. They are small. The number of converts is small. I think from all that I heard that the quality is good, which is of greater importance, and that most of those who have been baptized into Christ are earnestly anxious to spread the Gospel amongst their fellow-countrymen and country-women.

And everywhere there were these lighted faces—lighted from within with the new life, and with the new joy which came from having received Christ in the love of Him. Doubtless these Christian persons, and all who become Christians hereafter, will have to grow. Deep feeling of sin cannot be expected from those who have not known previously what

But there is one point to which I should like to call attention—two points, indeed. First, I should like to add one thing to what Dr. Douthwaite has said on the subject of Medical Missions. I had the great pleasure of seeing Dr. Douthwaite's pretty and trim dispensary and hospital at Chefoo, and I know how his work has made it safe for people to go about. As he mentioned, I was able to go to the fortifications, even amongst the Chinese soldiers. But with regard to Medical Missions, generally, since I have been at home it has come to my mind very strongly that it is not only the healing of the body, and it is not only (though it is a great only) the direct evangelizing work which is done by every right-minded Medical Missionary, which are the things to which we must look, and which are in themselves such enormous blessings. But in China and Corea, and perhaps in almost all such countries, the system of medicine is very intimately connected with the religion of the people. This



A COVERED BRIDGE IN CHINA.

perous condition than they were four months before.

With regard to these Missions, I must say that there were things that impressed me about the Missionaries themselves; that cut off as they are from all that we consider religious helps, they seem to

THROW THEMSELVES MORE FULLY ON GOD.

The spirit of prayer was marked; prayer seemed the element in which they lived. The Bible also was so much studied; not, as is often the case—and no doubt it is a very great temptation—partly for the sake of the language; but studied because it was the Word of God to men, and because it was the life of the spirit; because prayer and the reading of the Word were the two things which only could be relied upon to keep up the spiritual life in the midst of the down-dragging influences of heathenism, and the deprivation of the ordinary help which people have at home. These things made a very great impression upon me.

sin meant. From all that I have heard, the feeling of sin grows, which is a most blessed sign; and the desire for holiness grows; and the desire for instruction seemed, I thought, everywhere strong, judging from the numbers who attended the classes both of men and of women.

I thought that taking the small numbers who have been converted, the little churches, were, so far as I could learn, pure; and those who had banded themselves together in the fellowship of the Lord Jesus Christ were in the main seeking to honour Him in their lives. And this I have no doubt will grow. And I verily believe that on the Mission in Si-ch'uen, both the China Inland Mission and the Church Missionary Society, the Spirit will be poured out, and that the seed which is so laboriously sown—for it is sown laboriously, indeed—will yet be reaped in joy, whether by those who are now the sowers or by those who shall succeed them.

did not occur to me before. The system of medicine in Corea is entirely connected with demon worship. The doctor is the sorcerer. The sorcerer is the exorcist of the spirits which are supposed to possess sick people and to cause their sickness. In China, I imagine, it is very much the same. In far western China and China proper the doctor everywhere practises as an exorcist or as a sorcerer. I brought home with me a sorcerer's wand with a most extraordinary inscription, used for exorcising the evil spirits which are supposed to cause diseases. Then, of course, there is the buying of amulets and charms in the temples. In enlightened Japan there is the throwing of moistened slips of paper on the medicine god, and no god in Japan, unless it be Kuan-in, has such an amount of worship as the medicine god.

But what I want to bring forward is that in all these places sorcery, idolatry, demon worship and witchcraft are intimately asso-

ciated over a great part of the country with the practice of medicine, and that it is in the hour of weakness and suffering that these people resort to those who profess to have dark dealings with the evil spirits, and that

THE MEDICAL MISSION IS A DIRECT ONSLAUGHT,

and perhaps the most successful onslaught that can possibly be made, on this very widely-spread belief in demons, which tells so forcibly in the hour of sickness and suffering and death; and for that reason, if it were for no other, Medical Missions appear to me to be worthy of the strongest and most generous support that Christians can give to them.

There is another thing, and it is one which impressed me very much in travelling through China, and hearing your Missionaries speaking, and seeing their unbounded devotion, and their being "instant in season and out of season," preaching in foul dens and foul inns at night, preaching by the roadside, preaching from temple stairs, preaching in the street, preaching wherever they could gather a hundred people, or fewer, about them—and it is a very easy thing to gather people in crowded China—they were always preaching; but this thought always came over me, that it was not a received but a rejected Christ; that these people heard of the Saviour only to reject Him—thousands daily; and it would seem as if those who wait on the Lord in prayer for the success of Missions should make special prayer for those who have heard of a Saviour and have rejected Him. It is not that He is received when He is heard of, but

CHRIST IS STILL DESPISED AND REJECTED

by the vast majority of the hearers; and for these may special prayer be made; because they are under a special blight, a greater blight than if they had never heard of Him who died to redeem them.

In this Meeting it seems to me scarcely necessary to make an appeal for increased liberality such as I have been in the habit of making of late. I imagine that those who have gathered together as supporters of the China Inland Mission are probably doing as much as they think they can for the support of Christian Missions. The only thing may be, if I may venture to say it, that we may all, at stated times, have great reason to take the sum of our expenditure and look over it in the light of the Cross of our Lord Jesus Christ. I think it certain that if the most generous among us were in the habit of doing that, we should find a few superfluous expenditures, and selfish expenditures, which could still be cut down. And, if I may say so, we should ever bear in mind the example of Him whose grace all here know, who "though He was rich, yet for your sakes He became poor." That seems to mean that He divested Himself of all that made Him rich. And I think that the more we copy that example the more we shall see that many things which we have been accustomed to think of as necessaries, are mere superfluities, and that we should be able thankfully and lovingly to lay them down for His sake who, when He came to deliver man, kept nothing back from our salvation.

Friendly Reception in Hu-nan.

FROM the Kiang-si side as well as from the north, God's servants are obtaining access into Hu-nan. Mr. Meikle recently visited the south of that province, crossing the hills from the City of Nan-an (in the south of Kiang-si, near the Kuang-tong border), where the German Mission occupies a house. At a market-place in Hu-nan, called Reh-shui (Hot Water), on account of hot sulphur springs in the neighbourhood, a large number of books were sold, and all the people found to be most friendly. The joy of meeting with an aged man who professed faith in Jesus was experienced here. Two years ago he bought some books from Mr. Marshall, in Kuei-iang Hsien, twenty miles distant, and ever since then prayer ascended from his lips to God, in the name of Jesus: and he had also consistently broken his vegetarian vow. Mr. Meikle stayed over Sunday at this place, and, in response to an invitation, went to a shop to meet some of the gentry and a large number of other people who gathered to hear the foreigner explain to them the "Jesus doctrine."

Miss Jakobsen, of Kih-an, has been visiting with her native women at a village only one li from the Hu-nan border. Of her reception she writes: "On reaching the village, many men and women came to see me; and I do praise God for answering our prayers and making the people friendly. The landlord of our house has read not a few of our books, and is really delighted with one written by Pastor Ch'u, of Shan-si, exhorting men to break off opium. Every day many women, most of them Hu-nanese, come to see me."

Miss Jakobsen was subsequently introduced to a wealthy and influential family at a place five miles across the border, and there is a prospect of her visit proving useful in the case of a Chinese gentleman who is anxious to break off opium smoking. His case has been undertaken by Mr. Ren, the evangelist.

Items of News from the Field.

The medical work at Chefoo goes on busily. Dr. Parry and Dr. Judd find their hands quite full.

Miss Barraclough, who reached Chefoo in April last, is gaining much benefit from the change and rest there.

On the 10th of April, Mr. and Mrs. Madsen (of the Scandinavian China Alliance) and child, left for the United States.

Mr. Wm. Cooper is recovering slowly from his late attack of pleurisy. Much prayer has been offered for him.

Dr. and Mrs. Cox were welcomed back to China from India on March 13th, and are now settled at their old station, Chin-kiang.

Mr. Joyce left Shanghai on the 6th April to return to Ho-nan, escorting Mr. Hyslop to An-k'ing and Mrs. Hoste to Kiu-kiang on his way via Han-kow.

Mr. Barratt reached Shanghai from Australia on the 8th April, and with two German brethren who arrived on the 11th, Messrs. Kampmann and Krienke, left on the 16th for An-k'ing.

Mrs. Cassels, after taking her eldest daughter to Chefoo, was to join Bishop Cassels at Shanghai, and both were at once to leave for the West. Some sisters going to Uin-nan and Si-ch'uen will proceed under their escort.

Mr. Glover and Mr. Marshall Broomhall arrived on the 9th April at Shanghai, and the latter after conference regarding the work in South Shan-si left again on the 12th, via Tien-tsin, escorting Mr. Haight, Mr. Young, and Miss R. Palmer.

Dr. H. Grattan Guinness was welcomed with much pleasure on his arrival at Shanghai on the 11th of April; Mrs. Glover and two children and the Misses Blackmore and Higgs arriving at the same time. Mr. Stevenson mentions that the visit of Dr. H. Grattan Guinness has been greatly enjoyed. On the 14th of April a reception was held at the China Inland Mission Home, and nearly all the Missionaries came to meet him, and listened with interest while he gave an interesting sketch of his life and work. With Dr. and Mrs. Howard Taylor and Dr. Whitfield Guinness, he has gone on a brief visit to Hang-cheo and Su-cheo, and then expects to visit various centres, and see as much as he can of missionary work during his two months' stay in China.

Rev. J. W. Stevenson returned to Shanghai on March 27th, after visiting the Training Homes at An-k'ing and Iang-cheo.

Tidings from the Provinces.

KAN-SUH.

Lan-cheo.—Mr Botham, writing on 21st March, reports improvement in his health, and says: "The work here is decidedly more hopeful. Yesterday the village Christians came into the city for worship, and we had a gathering of about twenty."

Si-ning.—Mr. Ridley sends a heart-rending description of the poverty and wretchedness of the people in this city, in consequence of the recent Mohammedan rebellion. The weather had been bitterly cold, the thermometer registering some 26 degrees of frost. Mr. and Mrs. Ridley and Mr. Hall have been giving relief daily to a large number of destitute Chinese and Mohammedans. The cases of many of these poor people are most touching, and their gratitude for the kind help given is unbounded. On February 14th Mr. Ridley writes: "To-day we gave bread and tea to over one hundred and eighty persons. There were nearly three hundred at the door, trying to get admittance, and it was very hard to have to say 'No' to men, women and children with pale, death-like faces."

Speaking of one of the enquirers, he says: "Lao Hsuen-tsi, who is far advanced in life, for thirteen years has been earnestly seeking for the truth. For ten years he was a member of the Hall of the Goddess of Mercy, but as this failed to satisfy him, he became a vegetarian. Now that he comes to the Fuh-in T'ang, he has a hard time of it from his relatives. He is obliged to hide his books in the house of his sister-in-law, and has to go there when he wants to read them." Please pray specially for the work, and for our friends at this distant station.

SHEN-SI.

Cheo-chih.—Mr. Lagerquist reports that the meetings at this station are well attended.

Ch'eng-ku.—Mr. A. H. Huntley, writing on the 15th March, announces his safe arrival at his old station, and says: "There are some things to discourage, but we hope in God, who will enable us, by His Holy Spirit, to overcome all difficulties and consolidate the work."

SHAN-SI.

Hoh-cheo.—Miss Stevens, in a letter dated March 7th, writes: "Miss Clarke and I have been to several villages, and were well received by the people. At a village named Kan-ho, there are fifteen families who have put away their idols, but they do not know much yet."

P'ing-iang.—Miss Hoskyn, writing on February 24th says: "Mr. Kay has, during the last fortnight been having a school for Christians, chiefly for those who take turns at leading the village meetings. They seemed to enjoy it greatly, and I am sure it has been a great help to them."

The following extract from a letter from Mr. Kay will be read with interest: "Our school examination is just over. The boys made considerable progress last session. I had the pleasure of pointing one to the Saviour the other night. He came to me in great distress of soul at 11 p.m., crying over broken vows that he had made to the Lord on two occasions. I spent most of the night with him, and he went away confident of victory through Christ. Several of the boys were greatly moved at the breaking up of the school, this year, and I am very hopeful of them."

Ioh-iang.—Mr. Ritchie, in a letter dated February 21st, says: "We are having large attendances every Sunday. Yesterday the place was crowded, several having to stand outside."

Ta-ning.—Miss Nathan writes: "Since I last wrote, four other families in the district have put away their idols, making a total of twenty-six since October. It is great cause for praise to know that all these have been

THE LATE REV J. H. BROOKES, D.D.

brought in, not through the foreigners, but through what they have heard and seen of their fellow-countrymen. God is blessing the native Christians, and stirring them up to win the souls of their neighbours. As is usually the case, when the Holy Spirit works in men's hearts and leads them to the Saviour, the enemy seeks to hinder, and our two enquirers from K'oh-meh have suffered much persecution. They were ordered, by the head man of the village, to pay the temple tax, and on their refusing to do so, a notice was issued and signed by the chief men in the village, saying that, if they would not pay the tax, and also worship the gods, their families should not drink of the village water."

Luh-an.—Miss Trover says: "We are interested in a photographer, who came to the city last autumn, and has since been hearing the Gospel in the street chapel. He now asks for baptism. His testimony is that, on the 21st of last month, while reading some of the miracles of Jesus, he said to himself, 'If Jesus can raise the dead, He can surely save me from my sins.' He then trusted the Lord for deliverance, and gives evidence of the new birth."

SHAN-TONG.

Chefoo.—Mrs. McOwan, writing on April 5th, says: "I commenced my medical work amongst the women to-day, and was much encouraged by the number who came, about fifteen women and six or seven children. I have a small room down at the Lily Douthwaite Memorial Hospital. Three days a week I open the dispensary, but do dressing every day, and look after the women in the Hospital. Please pray for us."

Mr. Ernest J. Cooper writes: "There is some interest this year among the workmen engaged in the erection of the new school building, and several are enquiring about the truth. We should much value prayer that, through the preaching of the Word, many of these men may be saved this year."

KIANG-SU.

Ts'ing-kiang-p'u.—Miss Alice Hunt, in a letter dated April 12th, writes: "I would like to ask prayer for a family, consisting of an old lady of eighty years, her son and his wife and two children, a nephew and a niece. The whole family are interested in the Gospel, especially the old lady, who has asked for baptism, and comes to as many meetings as possible. They had one idol in the house, but this afternoon we were round there, and saw the idol taken down, the candlesticks removed, and a pair of scrolls with Scripture texts hung up instead."

SI-CH'UAN.

Ch'en-tu.—In our last issue we quoted part of a letter from Mr. Andrew, mentioning the need of a worship hall at Tan-lin, and saying that the members and enquirers had promised 17,600 cash towards the expense of erecting such a place. Mr. Vale, in a letter dated April 12th, writes that, on his return to Tan-lin, a short time after Mr. Andrew visited the city, he was surprised to find the old chapel completely torn down, and the new one almost prepared for erection. It appears that the members were not busy, just then, and therefore set to and carried thirty trees from a place about five li outside the city, and pulled down the old chapel, all for their three meals a day, thus saving some 10,000 cash. During the time Mr. Vale remained there, they came and erected the timbers of the chapel, leaving only the roof, panels, etc., for the carpenter to do. Surely, this manifestation of zeal for the work of God is very encouraging. On this journey, Mr. Vale baptized thirty-two converts, and he reports that there are still forty or more enquirers who desire baptism.

Kuan Hsien.—Mr. Grainger, in a letter dated February 2nd, writes: "The month of January has been a busy one. Every evening

the street chapel has been filled with an attentive audience. After the regular meeting is over, many remain to talk for an hour, or sometimes even two hours. The Christians like to stay and speak to the people, and the work is making them all much brighter in their souls. I am sure many believe the Gospel, but the fear of man, or something else, keeps them back from joining us. The meetings in the afternoons, three times a week, are encouraging. The tea shops have been worked regularly, and the people are always friendly, and disposed to take tracts and converse with us."

In a later letter, Mr. Grainger reports that, on January 13th, he baptized a man who has been an enquirer for two years, and the wife of his cook, who is a bright, intelligent woman.

Mr. Hutson, writing from the same station on March 24th, gives an interesting account of a five days' itinerant tour to the north-east of the city, which he has recently taken. At some of the places visited, a foreigner had not been seen before. He sold one hundred and thirty copies of the Gospels, and on the whole, had an encouraging journey.

Kia-ting.—Mr. Ririe writes, on the 24th March: "You will be glad to hear that we baptized seven persons here on the 18th inst. The Christians have been making special efforts to get their friends to the meetings, and have succeeded well. We have good audiences at the services, and there are twelve enquirers who seem to be in earnest. Pray for us."

Sui Fu.—Mr. Faers, writing on April 16th, says: "I am sure you will rejoice with us in the addition of four members to our church. Two men and two women were baptized today, praise the Lord! One of the men, who is a small military official, is from Hu-nan."

Shuen-k'ing.—We are sorry to have to announce that the house which, in our March number, was reported to have been secured, has had to be given up, owing to the opposition of the gentry, who object to the permanent residence of foreigners in the city.

KUEI-CHEO.

Miao Work, Kuei-iang.—Mrs. Webb, writing on the 28th Dec., 1896, says: "Pang-hai is situated on the side of a hill. Like most Miao villages, it is in full view of the river, which runs through that part of the country, and surrounded by high hills, thus making the whole quite picturesque. The village consists of about 100 houses; and several smaller villages with forty or fifty houses are in sight, and market-places are readily reached by boat. There is a good market here once in six days. We have some trouble in reaching and leaving this place. We come by chair till within sixty li, and then continue our journey by boat. The river journey is often difficult, as there are many rapids, and at one place everything has to be carried a few li, and we have to change boats. Sometimes two days are taken in travelling these sixty li.

"In October I had a long and severe attack of ague. I suffered very much, and at last had to send for Miss Webster. Under her nursing and treatment the fever was broken and I improved, but I have little strength even now. On December 14th we left Pang-hai, leaving Mr. Tan and his wife in charge of the work. We came to Kuei-iang escorting Miss Webster, and we ourselves needed the change. Mr. Webb hopes to return to Pang-hai after our New Year. I shall remain here until I am stronger. He hopes to rent the whole house—a small one even then, and live there until another can be built. He is now trying to buy a plot of land. Houses are hard to rent in Miaoland; building means much trouble and worry, but there is nothing else to be done. We ask much interest in your prayers for these people and for this work, which satan in many ways has set himself to hinder and upset.

"Mr. and Mrs. Clarke are now hard at work at the Chong-kia language, and have rented two rooms in a village near the city. Mr. Clarke goes once a week and spends a day and a night with the people. Mrs. Clarke accompanied him this week. Workers are sadly needed both by ourselves and by Mr. and Mrs. Clarke to assist us in our work. There are still many tribes untouched. We praise the Lord that a beginning has been made and a footing gained. Oh, for souls to be saved!"

Pang-hai.—Mr. F. B. Webb writes: "The feeling of opposition seems to have died a natural death, and on the surface there is no sign of irritation. The Sunday evening Miao services are well attended. There are four people who come to enquire about the doctrine; two are Miao and two Chinese. At present I do not know whether or not they are sincere, and without secondary motives. May they be led into all truth by the Holy Spirit! Please continue to pray for us, and also that Mr. Pan may witness boldly for the Master. Will you ask that Mrs. Webb and I may be helped in study, and that a suitable person may be found to translate the Gospels and hymns? The Miao vocabulary is not large, and it is difficult to find expressions equivalent to and definite enough to answer to the Chinese phrases."

UIN-NAN.

Chao-t'ong.—Mrs. Thorne, writing on March 12th, says: "God is good to us, and gives continual evidence of His working in our midst. We can safely say that Chao-t'ong is 'looking up,' and better days are near. The outlook was never more hopeful, and we are expecting great things. We feel that the Lord is leading us onward. He is also blessing some of our people, and they are, in turn, being made a blessing. Another woman has voluntarily given up her idols, and we frequently hear of people who have lost faith in the false gods, and have ceased to worship them. We now get a different class of persons to our services. Formerly, people came out of curiosity; now, the congregation is, for the most part, composed of those who want to hear and understand the Gospel. Our Sunday forenoon service is always well attended, and it is often an inspiration to look into the faces of those present and see the interest manifested. For some Sundays past, we have had difficulty in finding room for the people, yet we get splendid order. What we want to see is the Holy Spirit convicting men of sin and bringing them to a decision."

Uin-nan Fu.—Mr. D. J. Harding, who had just reached this city, which is to be the scene of his future labours, wrote on March 16th: "We are having good times here on Sundays. The preaching place is nearly always full."

KIANG-SI.

Uh-shan.—Mr. Wm. Taylor, in a letter dated April 2nd, writes: "Since the date of my last letter to you, it has been my privilege to visit Ho-k'eo, Huang-king-lin, Shih-k'i, Iang-k'eo, Kuang-ieng and Ta-nan-k'iao. I could not but rejoice to see the work of God in all these places. In Kuang-feng and Iang-k'eo, there are quite a few bright enquirers. I would ask special prayer for three in Kuang-feng—two who have been recently expelled, and one who is now under discipline. Here in Uh-shan we also need your prayers."

Peh-kan.—The following extract from a letter from Miss Carlyle will be read with interest: "I returned last week from a village named Men-kia-t'ang, and I had a very happy visit. Found the people more anxious to learn than ever. I stayed six nights; the people were glad to leave their work and gather in the room they have set apart for worship. Our old Bible-woman came with me, and we were teaching them from morning till night. We had five meetings on Sunday; the room was full. At the end of the day, my voice was almost gone. There are about forty-six people in this village; thirty-one gave me their names as enquirers. I am looking to the Lord to show them the necessity of obeying Him. It was very cheering to find how much they had learned since my last visit, and how earnest many appeared. We are sending some one each Saturday to take the Sunday services, as it is too far for them to come here. This year, the weather has been very bad indeed; until this week, I do not think we have had ten fine days; it has been impossible to do as much outside work as one would have liked; the roads have simply been impassable, owing to so much snow and rain, and the barrow-men have been unwilling to go. We are sadly in need of a Bible-woman and Christian barrow-man, who will not be afraid of suffering a little hardship for Jesus' sake. From the village I have just mentioned, we went on to Tong-hsiang. We are so thankful to have an opening there. The people seem friendly. The young man who is there as Evangelist needs a good deal of help, as he is inexperienced and rather timid. We are looking to the Lord to give us a larger house; the present one has only two rooms, in which to cook food, sleep, and receive visitors to hear the Gospel.

Still, we are thankful for this, believing the Lord will give us a better one in His own time. I would value special prayer for this place."

CHEH-KIANG.

Shao-hsing.—Miss Minnie Meadows sends an interesting account of a few days which she, with Miss Wood, two Bible-women and a voluntary helper, spent in some of the villages in the Shao-hsing district, preaching the Gospel and selling books. They visited many homes, and had a large number of opportunities of making the message of salvation known. The people were almost always friendly, though quite indifferent. "At one of the villages visited," our sister writes, "the inhabitants have long steeled their hearts against the influence of the Gospel, but, through somewhat indirect means, we are hoping to see a little success there. Two old women who help in the school here come from that place; both of them are now desirous of joining the church, and they begin to show signs of real conversion. We praise God for the encouragement thus given." Will friends please remember this work in prayer?

Lan-k'i.—Miss Palmer, writing on April 15th, says: "We are having good times here. Many are coming to hear the Gospel. I believe the Lord has a great blessing in store for this place. The people are most friendly, and invite us into their houses. Each Sunday, for some weeks past, we have had from forty to fifty at the services, the majority of whom listen attentively."

The Aborigines of South-Western China.

BY J. A. ANDERSON, M.D., OF TA-LI FU.

IN South-western China there are a number of tribes that have been totally neglected till now by the Christian Church. These tribes are remnants of little nations that have been subdued by the Chinese, and incorporated into China proper. They retain their own tongues, which are not dialects of the Chinese, but separate languages. They have also customs and dress differing from those of the Chinese. In many cases differences of religion also exist. A few of the people belonging to each tribe know enough of the Chinese language for trade purposes, because when a company is going to market one of their number is required to interpret between them and the Chinese in making a bargain.

There are many different tribes. I am acquainted with the Ming-kia, Li-soh, Mo-soh, Tsong-ba, Miao-tsi, Lo-lo, Mang-tsi, and with the Tibetans. The Ming-kia, of Uin-nan Province, number at least half a million souls. They are a quiet, peace-loving people, and, like the other tribes, are looked down upon by the Chinese. Hundreds of them came to me for medical treatment, and as we told them of Jesus through their interpreter, they entreated us to come amongst them and learn their language, and tell them of the Saviour.* The Li-soh tribe is quite as numerous as the Ming-kia; the Mo-soh tribe is considerably smaller. Each of these three tribes is open for Missionaries to enter in and work. When I went amongst their towns and villages they treated me kindly, and showed their gratitude for the medical help they received. Many from these tribes have risen to positions of influence and power by their industry, perseverance and intelligence, yet they are still without a single Protestant Missionary. These fields are, indeed, "white unto harvest." Where are the labourers?

The number of wild Mang-tsi is difficult to estimate. Like the other tribes, they, too, are entirely neglected.

The brave Moravian Missionaries have been knocking at the doors of Tibet from the Indian side for the past forty years, and they have more recently been joined in effort by friends from Europe and America. But in Western China, quite accessible to Missionary effort, there are many thousands of Tibetans in their nomadic clans. On their annual visits to Ta-li they readily brought their sick to my dispensary, and we greatly long for the time when there will be Missionaries specially set apart for them.

The Tsong and Miao tribes are found in Kuei-cheo Province. Their first Missionaries† are now engaged in the study of the language close beside them. I have travelled in their country, and seen them in the markets and in their homes, and found them peaceable and kindly. They probably number at least one and a half millions.

The tribe called Lo-lo is still unsubdued and independent. The population of this tribe is probably about two and a half millions. No Missionary has ever gone to them. Some of my fellow-workers in Uin-nan Province‡ have come in contact with one or more of its detached clans who acknowledge Chinese authority. The Gospel has been preached to those who understand the Chinese language, and several of one clan have declared themselves Christians, notwithstanding considerable persecution. "The harvest truly is plenteous, but the labourers are few."

Tidings from Cheo-kia-k'eo, Ho-nan.

BY MISS EFFIE L. RANDALL.

MORE than three months have come and gone since my last letter went to you, and you may be interested to have some further account of the work here. My last letter was written during the autumn rainy season, which was followed by some weeks of most beautiful weather, when we did a good deal of outside visiting amongst the people. Sometimes we would go to a house to which we had been previously invited, and at other times we would simply start out, with one of our native women as escort, and walk along some of the quieter streets. We seldom failed to get an invitation into some of the houses, where a little group of women and children, and sometimes a few men, would gather round us, while we told again of the love of God in Christ Jesus, and of the lost condition of those who reject the Gospel.

No doubt most of you know that Chinese houses are built on the four sides of an open square, and as the poorer people cannot afford more than one room, very often one courtyard represents four or five or more families, and our going in is usually the signal for most of them to come out of their rooms, and we soon have a fair-sized audience. The one who has invited us in brings a chair or two for us to sit on, pours out tea for us to drink, offers us a pipe and tobacco (!)—which we decline, of course—and then invites us to "preach the doctrine," for they know that is the object of our visit. You would be much interested, and not a little amused, could you have a faithful representation of some of our audiences, but prolonged residence in the land serves to remove the feeling of strangeness which we have at first, and much that seemed ridiculous a year ago now seems very ordinary and commonplace. Besides the people whose homes are around this particular courtyard, a group of children, of all ages and sizes, usually follow us in, and women who live in the neighbouring houses also come in, bringing their babies and their needlework, and sit around and listen while we talk to them. At such times as these a good native Bible-woman is most valuable, for, speaking to her own people, she has no difficulty with the language, knows the modes of thought, and, in order to make the Gospel plain to them, can use illustrations and expressions which a foreigner would not be able to use for many, many years, if ever.

We are usually treated very kindly and respectfully, and visits of this kind are often the means of bringing new ones to our regular meetings,

* Mr. John Smith, China Inland Mission, Ta-li, is cheered by the conversion of several in Ming-kia.
† Mr. and Mrs. Samuel R. Clark, and Mr. and Mrs. Webb, all of the China Inland Mission.
‡ Mrs. Thorne, Mr. and Mrs. Pollard, and Mr. and Mrs. Dymond, all of the China Inland Mission.

for we always invite them to come, and by seeing us in their own homes, they conclude that we are not the dreadful creatures they imagine us to be, and they come to see what we are like in our own house. As we look into the faces of a little company, such as I have been describing, some of them old women nearing the grave and already half blind and deaf, others, young women and girls, thinking only of what they eat and wear, and perhaps a few men, standing critically by, all of them in the gross darkness of heathenism, you can perhaps have some idea of our feeling of helplessness, when we think of the precious souls that are at stake, and of our own feeble words. We remember, however, that "My strength is made perfect in weakness." Will you continue to pray for us, that we may be always "vessels unto honour, sanctified and meet for the Master's use?"

The Chinese New Year came this year on the 2nd of February. It was rather a cold day, but in spite of that fact the natives began to arrive to pay their respects while we were having breakfast, and we had crowds all day. It is the most important season of the year in China and as everyone is free from work, shops are closed and all business is suspended, many people who had never been to our house before took advantage of this opportunity to pay us a visit, and many heard the Gospel for the first time. It is the custom in heathen families to put up new paper gods at the New Year, and we know of several families who, instead of putting up gods this year, have had texts of Scripture or mottoes written and put up in their houses. We are deeply thankful to God for this and pray that there may be many more willing to do this before another New Year comes round, if the Lord tarry.

Editorial Notes.

REGRET IS ALWAYS FELT that, in return for the hand-written and often personal letters of our correspondents, we are obliged to send dictated and type-written replies. There are few days, however, which do not bring us a mail larger than we can answer by our own hand, and we are forced to reply by such means. We trust our friends will kindly remember this, and make allowance for it. They will be glad to know, in connection with this, that our two lady stenographers and type-writers are devoted Christians, and are with us because they desire to serve the Lord and China in the way God has made possible for them.

Since our last issue we have welcomed into our Home a few more of the Lord's servants returning from China. Upon June 17th, Mr. and Mrs. A. R. Saunders and three children, of our Mission, arrived, and there came with them Dr. and Mrs. A. G. Parrot and their two children, of the Brethren's Mission in China. All of these friends remained with us about a week, and most gave us deeply interesting addresses at our Friday evening prayer meeting. Dr. Parrot and his family afterwards proceeded to England. Mr. Saunders and his family have gone to Galt, where they will remain for the present. We also had the privilege, later, of having with us at our Friday evening meeting Miss Ramsay, of the English Presbyterian Mission, whose testimony concerning her service in China thrilled our hearts, and was used of God to lead several young people in the meeting to, then and there, offer themselves for service abroad.

The literature of the Mission is always kept on hand at the office of the Mission. We have on hand valuable sets of "China's Millions," bound in cloth, which are sold at very low prices; and, also, books describing the organization and work of the Mission. It will give us pleasure to correspond with friends about these, and to furnish price lists at any time.

We are having many promising offers of service, of late, from ladies, and rejoice in what these may mean as related to the eternal destiny of many women in China. The offers from men, however, are less than at any time since the organization of the work on this continent. We trust that the coming months will bring a change in this respect, and request our friends to pray that men, as well as women, may be led to give themselves to God for service in China.

As we go to press the Niagara Conference is in session. There is a fair attendance and the usual deep interest, and the meetings give promise of exceptional blessing. It is a common remark among the Conference attendants how deeply missed Dr. Brookes is. The presence of this beloved servant of God was so often the cause of spiritual quickening among the people listening to him, that hearts hunger to hear his voice once more.

By Mrs. Brookes' kind permission, we print this month a picture of Dr. Brookes from a photograph taken not long before his death. We are sure our many friends will be glad to have this. We may add that a still better likeness of our brother, printed upon finely finished paper, may be had by purchasing the June number of The Truth, which can be obtained through Revell & Co.

It will interest our readers to know that arrangements are being made, by the leading denominational Missionary Societies of this continent, to hold an Ecumenical Missionary Conference in New York City in the year 1900. The conference will be similar to that held in London, England, in 1888, from which flowed outward upon the Churches at home and upon the work abroad such large blessings. It is hoped that much prayer may be offered for this gathering from the first, and that, if the conference is finally held, it may prove to be great with blessing in behalf of the work abroad in every land.

Dr. Griffith John has recently formulated the following statistics concerning the growth of Christianity in China: in 1842, there were just six Protestant communicants in the whole of China. In 1855, there were about 500; in 1860, there were probably 1,000; in 1890, there were about 38,000; and now there are more than 70,000. These figures are very encouraging. We have had our minds occupied so much of late with the records which have come to us of anti-foreign placards, riots and massacres, that few of us have realized what wonders God was accomplishing among the heathen in the saving of souls. Let us not fail to give abundant praise to the Lord of the harvest for His gracious dealings with the Church of God in China, and indeed, at large abroad, in giving her to reap so extensively where the work is most difficult. That there is special need of praise appears from the added fact that the Methodist Church in England reports that their increase is fully 29½ times greater abroad than at home.

It is estimated that the human family consists of about 1,450,000,000 souls. In Asia there are about 800,000,000 people, densely crowded, on an average of 120 to the square mile; in Europe there are 320,000,000 people, averaging 100 to the square mile; in Africa there are about 210,000,000 people; and in the Americas an additional 110,000,000; on the various islands there are about 10,000,000 more. This is the world for which Christ died; and out of the total number of persons, over 1,000,000,000 have no more real knowledge of that death and its meaning than if it had never occurred, the larger part never having once heard that there is a Christ We fear that some of Christ's saved ones *will* be ashamed before Him at His coming; for there is no excuse which we can give Him for leaving a world to perish like this. Oh! for that compassion which Christ had, which led Him to leave all, that he might give Himself for all!

What an ever-present example the Moravian Church is to the Church of God at large. One out of every sixty members of this devoted body of men and women go to the foreign field; there are more than 500 Missionaries working abroad; these are in the most difficult places upon the earth's surface; the gifts of the Church amount to £80,000 annually, and the converts number over 95,000, or three times as many as the members of the parent Church. Surely, such a record of God's faithfulness to a weak and almost unknown people ought to be an inspiration to us all.

There are many young men and women in these days who have the full purpose of serving God, openly and loyally, but who fail to realize the claim that the hard places of the field have upon them. To such we commend the words of the well-known John Bowen, when he was appointed Bishop of Sierra Leone, and when he was urged by his friends to decline the post because the climate of Sierra Leone was deadly: he wrote "If I served in the Queen's army, and on being appointed to a post of danger were on that account to refuse to go, it would be an act of cowardice, and I should be disgraced in the eyes of men. Being a soldier of the cross, I cannot refuse what is now offered me, because it exposes me to danger. I know it does, and therefore I must go. Were I offered a bishopric in England I might feel at liberty to decline it; one in Sierra Leone I must accept."

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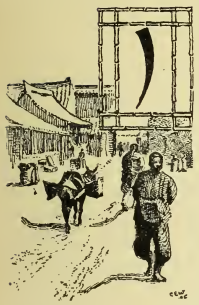
CHINA'S MILLIONS

Missionary Motives.

BY THE REV. G. H. C. MACGREGOR, M.A.

Address at the Afternoon Anniversary Meeting in London, England.



I TRUST that the words that I have to speak may prove to be God's message to us after what we have already heard. One does thank God for having been present this afternoon to hear of His wonderful work. It always seems to me that there is no apologetic for our Faith comparable with that furnished by our missionary work. If ever we are inclined to be despondent about the truth and the power of the Gospel, there is nothing that drives all the doubt and despondency away so quickly as hearing what our God is actually doing amongst those who so long have been living in utter darkness.

I want to speak especially this afternoon of some of the motives that should move us to give ourselves specially to foreign missionary work.

The first motive that I shall speak of is

THE MOTIVE OF PITY.

It seems to me that even if we knew nothing of the awful future that lies before those who die in their sins, sheer pity should drive us out with the Gospel to those who are still in darkness. I fancy that no one who has not been in heathen lands can have any conception of the ignorance, and the darkness, and the perplexity, and the hopelessness, and the terror, and the dread that lie under that word "heathenism." Even in lands like India and China, which are so far civilized, and where there are great philosophical systems of religion, what awful perplexity and bewilderment about life and its issues there are! And amongst the women of these great lands there is a suffering that makes the very brain reel. But if that be so in countries like China and India, what is one to say of a country like Africa, desolated by savagery? It is so easy to read of it; but unless we have imagination we miss what lies behind the words. We read of a traveller in Africa coming to a village, and finding it surrounded with a stockade adorned with human skulls. Can any of us imagine what that means? Apart from the spiritual aspect of the missionary enterprise, it is far and away the greatest philanthropic enterprise on the face of the earth to-day.

The second motive that I shall refer to is

THE MOTIVE OF GRATITUDE.

You remember the story of the lepers during the siege of Samaria. There in the city there was such famine prevailing that mothers were eating their very children, and these lepers went outside and found that the Syrians had fled, and that the whole wealth of the camp of Syria was at their disposal. Very naturally the lepers supplied their own wants first; but when they had done that they began to say, "We do not well. This is a day of good tidings, and we hold our peace. Our people in the city are perishing, and we must go and take them the tidings." Now is not our condition, our situation—yours and mine—very much like that? The heathen are perishing with a famine infinitely more terrible than the famine of bread. They are perishing for lack of the knowledge of Jesus; and we, O men and women! have we not fed on that bread, which, if a men eat, he shall never hunger? Have we not drunk of the Water of Life, which, if a man drink, he shall never thirst? Has not Jesus Christ become so precious to us that life without Him is almost inconceivable? And Jesus Christ is willing to be to the perishing millions in heathen lands all that He is to us. Shall we not go and take them the tidings that Christ waits to save and welcome and bless them? Surely gratitude for what God has done for us should lead us to give ourselves up to this.

Then there is a third motive. I want you to notice that the motives are on an ascending scale. Pity is, perhaps, the lowest; gratitude is the next. And now let us take

THE THIRD MOTIVE, THAT OF DUTY.

I do wish that all we Christian people could remember that in this matter of missions we are not dealing simply with exhortation and appeal; we are dealing with God's plain command. When Paul is calling Christian people to consecration, he says, "I beseech you . . . by the mercies of God that ye present your bodies." Now consecration is vital to spiritual life; yet there he deals with in the way of appeal. But here is a plain command, "Go ye into all the world and preach the Gospel." That is the word of a Leader to his soldiers; the word of a Master to his servants. If a soldier disobeys in time of war and in front of the enemy he is shot. If a servant disobeys he is dismissed. Oh, brothers and sisters in Christ, how would it fare with us if Christ treated us like that? Are we obedient to His command? I do feel that in the face of that command there is such a special call for us to go, that, unless we can give some reason why we should not go, it is our duty to go.

The fourth motive that I shall speak of is

THE MOTIVE OF HOPE.

This is a motive that is coming into prominence in our day. It is once more, I believe, taking the place in the Church that it had in the early days. If we are to realize the power of hope as a missionary motive, I think that we require to have some intelligent conception of the programme of God in regard to this matter of missions. I do not know whether all here agree with me, but I have the very strongest conviction that the teaching of the Word of God about missions is this—that God has ordained that there shall be a time of world-wide evangelization when His servants are to go out throughout the whole world making known the Gospel; and then, after that closes, there is to be the Advent of Our Blessed Lord, bringing to this world untold blessing when the ends of the earth shall see the salvation of our Lord. In all quarters and among all sections of God's people the hope is springing up, and, with the hope, a patient longing for the Advent of Our Blessed Lord. Voices are heard on all sides saying, "Look up, . . . for your redemption draweth nigh. Watch, therefore, for ye know not what hour your Lord doth come." And as this hope, this desire for the return of the Lord is taking hold of the hearts and the lives of His people, they are looking into His Word, that they may find what it is that is delaying His coming. And they find, and many of them are convinced that one great hindrance, at least, is the disobedience of the Church to Her Lord's command to preach the Gospel among all people. So, because she feels that this lies between her and the consummation of this wonderful hope, she is girding herself up with new energy. And you find people taking up the idea of the evangelization of the world in this generation; and here and there and everywhere hearts are giving themselves to this work, that they may go out over the whole world proclaiming the love of God to the perishing.

And now the last motive that I have time to allude to is the supreme motive of all. It is

THE MOTIVE OF LIFE.

The true Missionary is, I believe, a Missionary because he cannot help it. The life of Christ is in the man, and because the life of Christ is pulsating through him, his acts, his longings, his desires and the fruits of his life are like those of the life of Christ. He imitates Christ because he is a partaker of the nature of Christ. A child is not like his father because he laboriously imitates his father's features and his father's actions. The child is like the father because he is a partaker of the father's life. Now, my brothers and sisters, if we will only let the life of Christ have full sway within us, just as the love of Jesus Christ for a perishing world drew Him from the glory that He had with the Father before the world was, down to Bethlehem, to Nazareth, to Gethsemane, and to the Cross, so that love will draw us out of our homes, and away from our friends, and make us willing to empty ourselves and to lay aside everything, that we may bring the tidings of redeeming love to those that are perishing.

My brothers and sisters in Christ Jesus, will you let the life of Christ exercise its full power within you? Will you put yourselves absolutely at the disposal of the Lord Jesus? Then, the going and the giving and the praying will all come in their right place. His call will be heard, and His call will be obeyed; and I doubt not that to not a few in this gathering this afternoon He will definitely give the privilege and the honour of preaching His glorious Gospel to those that are yet sitting in darkness. May the Lord grant it for His Name's sake!

God's Faithfulness.

ADDRESS DELIVERED AT THE ANNIVERSARY MEETING, LONDON, BY REV. J. HUDSON TAYLOR.

IT is a great pleasure, dear Christian friends, to be with you again. Several years have elapsed since I had this pleasure. Some of us met this afternoon; others were not with us then. It has been my privilege since I was last here to spend some time in China, and also to pay a short visit to India, and to meet with a good many missionary workers of various societies; and it has been such a joy to find how God is blessing and prospering His work in various parts of the world. I was so thankful after the visit to India, however, that my special sphere of work was in China. I suppose that when some of my brothers from India come to visit us in China they go back to India and say, "Thank God, we are not called to work in China!" God really gives the evidence of His calling to His servants by making them love the sphere of labour that He assigns to them. I am often amused when I am talking with our dear workers from various provinces to find that each one is in the province that is the very best, and that they are engaged in the work that is the most refreshing, and that they have such good native Christians to deal with, and that there is such good material. I was very much interested some years ago in one of our dear workers, who was then working in Hu-nan. I met him soon after he had been driven out of the province and very severely handled. He came to me quite radiant, and said, "Those Hu-nanese are worth working for; there is such energy about them, and such vigour! We must have it on the Lord's side." Well, if we have the love of God shed abroad in our hearts, there is no crushing that.

GOD BLESSING THE WORK.

During the years that have elapsed God has been blessing the work. I will just take one little matter. One cannot go into minute particulars. In the year 1893 I had the pleasure of being present at the Annual Meetings. Of course I did not give the statistics of that year, but up to the end of 1893 it was our privilege to baptize 821 native Christians. That was a great increase on a few years before. I have looked back to see what was the number baptized in 1885—that was just twenty years after the Mission was formed in England. We did not begin work in China in 1865, but we formed the Mission in England then, and after twenty years I found that 219 persons were baptized: in the following year, 1886, 402. Well, by 1893, the year after the statistics that I had at hand when I spoke here last, 821 persons were baptized in connection with the work. Then came the trying year, 1894, and the number went down a little: 746 were baptized; in 1895, 847; and last year I am thankful to say that 1,262 converts were baptized. We have never, in a single year, had so many added, and a good many of these were twos and threes—in a good many cases twos and threes as first converts in stations in which no previous fruit had been reaped. And these only represented the number baptized, many of them having been on probation for one or two, and, in some cases, more years, before they were received. We find increasingly that it is wise not to be hurried in receiving people into the Church. Well, it was a great joy after twenty years' work in China that we had altogether 1,622 native Christians in fellowship. You see that these 1,262 who were added by baptism to the churches last year is a considerable proportion of the number that we had after the first twenty years' work, and I believe that the work is going on more rapidly, because the numbers of those who are now on probation as candidates for baptism, and of interested enquirers, is very much larger than we ever had before. And this is not confined to the China Inland Mission, but it is true all over China. We had a Conference, as you remember, in the

year 1890, in China, and the number of converts was very carefully calculated in view of that Conference. In the autumn of 1889 there were 35,000 communicants in connection with all the Protestant Missions in China. In 1890, when we met together, the number had increased to 37,000. I left China in the beginning of May last year, and in the previous April statistics were published, and showed that the number amounted to 70,000. Not less than 10,000 have been added since, so that there are no less than 80,000 communicants now, showing that the number has doubled within the last seven years, taking all Missions round China. This, surely, is a matter of great encouragement, and should stimulate us to go forward in the Lord's work with faith and with joy.

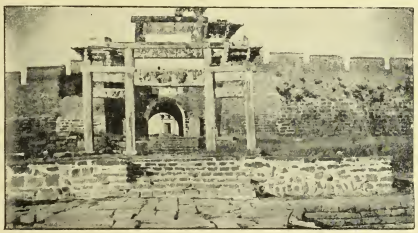
THE WORK SOLEMN AND DIFFICULT.

But I do want to leave you at this moment with the thought that it is very solemn and very difficult work. I was reading over, only the other day, some words of dear Hessie Newcombe, who laid down her life in Kuch'eng—one whom I knew and loved very much in the Lord, and who was at our Mission House in Shanghai the year that she laid down her life. "What have we to face in China?" was the question, and she sums all up in two words: "God and the devil. She speaks of what a solemn thing it is to be brought face to face with the great enemy of souls, and to know all the time that you are sitting, as it were, over a volcano, which, apart from God's restraining power, may burst forth at any moment. Were they not prophetic words? God withdrew the restraint, and she and her fellow-workers were honoured with the crown of martyrdom. And this may take place anywhere in China, aye, in any heathen country, if God should withdraw His restraining hand. There are elements in India of very great danger. It appears to me that we need to pray very much that God will keep them from bursting forth. These are times of great danger in Africa. We need to pray God to restrain the danger there, and to protect His people. I do trust that all through this meeting we shall be in a prayerful spirit, remembering that now, while we are meeting together so happily in this anniversary, it may be, some of the Lord's servants in some part of China are in extreme danger, and are needing the support that our prayers and sympathy may draw down from the throne of grace for them.

We have received a letter which, I think, it may be of some interest to read to you. It is signed "A Bluejacket." The writer wishes to bring before this meeting one branch of work that we, in common with other Missions, can share in. This letter is dated the 24th of May, and is written from Falmouth:

"Dear Sir.—Having read that the China Inland Mission holds its Annual Meeting on the 26th, I have been led by God to send along my testimony of their work, praying it will interest those, who love Him. During our stay (H.M.S. 'Spartan') in China we visited a great many parts of China, and for bluejackets we had a good look at the inner part of the missionary life; at one time another brother and myself travelling five hundred miles to do so, and several times we were in gatherings with the native Christians. We could not talk Chinese, and they could not speak English, but we loved the same God. I cannot describe those meetings—it's impossible to do so. To give an idea of what it was like — one time we had read, sung, and were on our knees in prayer; soon we were nearly all in tears, and our meeting finished very quickly. Wherever we went we found proof of the lovely, Christ-like lives of the China Inland Mission Missionaries; also in Shanghai, many of my shipmates told me that they dare not go to the China Inland Mission meeting, or they would be bound to be saved; to say nothing of what was done in our ship. Many came over on the Lord's side, and although many fell again, yet today there are living testimonies of what God has done through the China Inland Mission, and I know these same dear comrades join with me in saying, 'God bless the China Inland Mission,' and all connected with it. I remain, yours in Christ Jesus,

"A Bluejacket."



CITY GATE AT NAN-K'ANG, KIANG-SI.

I thought that you would be glad to hear this letter.

ENGLISH EVANGELISTIC WORK.

Our friend has evidently sent it prayerfully, and I may say that it is a very great joy that in Che-foo, Uen-cheo, Shanghai and stations on the Iang-tsi Kiang—Chin-kiang, Han-k'eo and I-ch'ang—the Missionaries are able to bring the Gospel to the bluejackets especially, and other seafaring men who come in contact with us. There is an evangelistic meeting held in our little hall in Shanghai every Sunday evening, about an hour after the last church service closes, and we get in some residents also who do not go to any church service, and, thank God, the work has not been in vain. We have a number of workers in Shanghai who are engaged in what is commonly called "the secular work of the Mission," though it is all sacred work; but it is not their privilege to spend their time, as they would prefer to do, in preaching the Gospel to the Chinese. Some of them are very fully occupied from morning to night in such work as God has given them to do, and they are glad to please their Master and help their brethren. But on the Lord's Day they very gladly avail themselves of such opportunities as this of preaching the Gospel to many who need it very much, though they come out from Christian lands; for rejecters of the Gospel are not to be found among the heathen only. Oh, how many such there are to be found at home! And it is a striking fact how many God is pleased to take to the ends of the world, and there save by the self-same Gospel that they have heard in the home-land without taking interest in it. And to those who help us by intelligent prayer, I should like to commend this part of the work. Pray that the lives of all Missionaries in heathen lands who come into contact with our own countrymen may be made mighty through God to bring blessing to many of them, that they may come back true believers in the Lord Jesus Christ.

LABOURERS GRADUALLY INCREASING.

It is interesting to see how, during these years, God has been sending out Missionaries in a quiet way. There has been constant prayer—I am sure that you have joined in—that the Lord of the harvest would thrust out more labourers into his harvest. The new Missionaries arriving in China or accepted there in 1894 numbered seventy-one, and in 1895 seventy-three, and in 1896 seventy-seven; so that in these ordinary years, without any special effort, God has been sending out reinforcements to the number of 221. And there are twenty-four new Missionaries who have reached China during the present year already, so that God has been hearing the prayers of His children—the workers in China and you at home—and sending us additional labourers.

Now we are face to face with a very serious matter. God has been supplying the need of the Mission to a large extent for several years back, not by increasing very materially the income of the Mission, but by increasing the value of sterling as compared with silver. Until quite recently, the value of silver in China has not been depreciating. Silver that cost 5s. 2d. when I returned from Australia—that being the price at which I exchanged some gold that was given to me when I was there—is now purchased for less than 3s. The result is, of course, that a considerably increased amount of silver has been purchased during these years by the same amount of sterling: and so, while there has not been any very large increase in the sterling income of the Mission, there has been a very con-

siderable increase in the amount of silver, while its value in China, until very recently, has been practically about the same. But since the Japanese war a totally new state of things has come in. Taxation in China is very seriously increased, and the relative value of silver and of various expenses has been very seriously altered. For instance, we were able to build a mission house in I-ch'ang some time ago. The number of persons passing up to the West was so large that it became necessary to provide a home there in which they could be entertained, and it was also desired to conduct from that home an aggressive work in the province of Hu-nan, where, at that time and up to the present, Missionaries have not been able to secure permanent residences. The estimates for the building of these premises were made as is common, in Chinese copper cash, of which at the time that the building works began an ounce of silver purchased 1,570. But before the house was finished the price was about 1,200 and occasionally less than 1,200 cash. That was a very serious difference indeed, requiring, of course, an additional amount of silver in order to complete the building. This same thing is taking place elsewhere, and has been, for the time being, a source of some embarrassment. Where work has been commenced on the ground that we had all the funds in hand to complete it, we have found, when it was completed, that the funds having altered their value an additional amount was needed.

Well, I need not tell you that in every case we had recourse—may I say it reverently?—to our great treasurer, the Lord Himself, and He has not failed us, and never will fail us, though at the present time the expense of living in China is increasing considerably, and the number to be supplied is increasing also.

GOD'S RESOURCES UNDIMINISHED.

Now, thank God, there are 720 workers to be sustained, but the great resources of our great God are undiminished, and we rest upon them with a full assurance that His Word is as true now as ever it has been, and that, if He so orders things providentially that a larger amount of money is needed, He will provide. That is just as true as when thirty years ago the Mission first commenced; and our business is to "seek first the Kingdom of God and His righteousness, and all these things shall be added to us." And God does raise up new friends from time to time. Our dear friend, Mrs. Bishop, who has spoken to us, took a number of photographs in China. Well, she has very kindly been disposing of a considerable number of them, and is giving the proceeds to help in the medical work in connection with the Memorial Hospital under Bishop Cassels, which she has founded in Pao-ning Fu. God raises up various friends.

Then, in various other ways, God has given us help. We were building large schools in Chefoo. We have schools there of very great value, not only to our own Missionaries, but to those of various Missions, and also to other Protestant residents in China. Large schools were in process of building, but owing to the alteration in the value of things the funds that were contributed, and that would have been quite sufficient to complete them if things had remained unaltered, were considerably less than what was needed. I am glad to tell you that the Lord has supplied the difference, in answer to prayer, through the sympathy and help of His children.

MANY INSTANCES OF GOD'S FAITHFULNESS.

I mentioned this afternoon how faithfully God had cared for our dear Missionaries during the siege of Si-ning, in the north-west of China, and how, when their money and food and fuel ran out, and the thermometer ran down a long, long way below zero, the Lord did not run out in His gracious supplies, but during the seven months that we could hear nothing from them, and they could receive none of the help that was waiting for them in the province but could not be sent to them, the Lord in His own providential way fulfilled His promise, as He always does, and supplied all their need according to His riches in glory by Christ Jesus.

Time would fail me to dwell upon the instances which God has given of His faithfulness, and I would encourage you and encourage my own heart still to trust in the faithful God, and not to be afraid to go on praying the Lord of the harvest to send out more labourers. I like to think of Him who sent three millions of Israelites to bed without a crumb in the cupboard for breakfast the next morning, and to remember that they never got up in the morning and found no breakfast ready to be gathered. The Lord always supplied them, and always sustained them. And if He should send three millions of Missionaries to the Church Missionary Society, my heart would rejoice, and I am sure that Mr. Stock would rejoice, too; and the Lord would be able to supply them all, and able to supply a few more for the China Inland Mission, too.

Oh! it is a great delight to me to feel that this is God's work. Is it not so to you, dear friends? It is a great delight to feel that we have a great and glorious God to deal with, and One who loves to supply His people's need, and to show Himself strong on behalf of those who put their trust in Him before the sons of men.

I had intended to speak to you of the various branches of work. You have heard something of the medical missionary work. We have only sixteen Medical Missionaries at present possessing full qualifications. You need not be afraid to pray for a few more for us. We shall welcome them very gladly indeed. There are some preparing who will be ready by-and-bye; but the Lord could send some ready-fledged ones to us, and you may share in the privilege of praying for them, and sending them out. The Lord can support hospitals as well as provide them, and support Medical Missionaries as well as other Missionaries.

And then one would have been glad to speak a little of the school work. With the increase in the number of children, the care of the children of Christians becomes an increasingly grave matter, and also the training of native Christians for various spheres of service. But our time has gone.

May God bless you, dear friends, for all the willing help you have rendered us, and abide with you, and with us, during all this year on which we are just entering!

China at Last.

BY REV. H. GRATTAN GUINNESS, D.D.

THIS day, April 7th, I have set foot for the first time in China. As we neared the shore the wind blew freshly from the north, quite a delightful change after the heat of India, Burmah and the Straits. This is the first bracing breeze I have met since leaving Europe. We steamed through a quantity of bare, rocky islands, the mists blowing over their hill-tops and blurring their outlines, while scores of Chinese fishing-boats scudded here and there, with sails set on main and fore-masts (the fore-masts almost in their bows), their hulls rising on the crests or buried in the troughs of the waves. About noon the islands on both sides of us opened into a broad lagoon-like bay, studded with ships of all kinds, and stretching away far inland. On the right rose the houses and hills of Hong-kong, while straight before us was the mainland.

There then at last was China. Grandly it loomed up out of the mist, and stood revealed in its bold outlines. It had ceased to be an object of faith, and had become a sensible reality. Threading our way among the ships crowding the great land-locked harbour, we passed close by the rows of business houses and mansion-like dwellings on the lawn slopes of Hong-kong, and came to a stop at a wharf on the mainland. Boats and steam launches crowded round as we neared the shore, scores of Chinese leaped on board, and the fore-deck became a babel of shouting, gesticulating natives. In a few minutes the great steamer was quietly moored to the jetty, the gangway lowered, and I stepped ashore.

Leaving the crowded wharf, I turned up a quiet street, passing some neat, home-like houses, and, bearing to the right, struck across to the shore of the bay. Sitting down on a low wall by the sea, I took some of the clean sea-sand in my hand. That sand had been worn down by Chinese waters from Chinese rocks. A wave washed at my feet. I looked across the water to Hong-kong. The harbour

was alive with shipping in movement. Glad and grateful at heart for the beauty of the scene, and the signs of industry and progress on every hand, I rose and walked to the pier, and, taking the steam launch, crossed in about ten minutes to the island of Hong-kong, and, landing on it, stood once more on British soil; for here, as in the islands of Penang and Singapore, England is the ruling power. Huge stores, hotels and public buildings faced the wharf. Beyond were goodly looking rows of streets, lined with shops, and crowded with Chinese. Above on the hillside were trees, an English-looking church and scattered villas. Passing rapidly through I reached the terminus of the tram-line, which ascends to the summit of the hill. The cars are drawn up the steep incline by a wire rope worked by machinery. I stepped into a car and sat down. As we ascended, the view of Hong-kong and of the crowded bay became extremely striking. It was quite a bird's-eye view, for the hill is a high one. On the summit are winding paths and villa-like summer resorts, with extensive, lovely views of hill and vale, sea and island, and beyond, the mainland, with its bold, mountainous outline. I sought a quiet spot where I could look on the scene undisturbed. I sat down on a grassy slope. The grass (real Chinese grass) was much like European, only somewhat thin and coarse, like Alpine grass, the interspaces being filled with various small green plants. I plucked a delicate-looking plant growing in the grass at my feet. The leaves shrank and folded together at my touch. It was a small mimosa. Looking round I saw other plants of the same kind, and many plants I had never seen before. How beautiful it was! What a delightful spot for quiet meditation! I looked over the near hills of the island, and across the narrow strait to the mainland, and thought of what lay back of the mountains which shut in the prospect. China, a country as large as Europe, with a population equal to that of Europe and America, lay there. That was part of it, that range of hills. As I sat there China ceased to be a word and became a thing. I could see it. I could feel the fresh wind from its hills. I breathed its air. I touched its rocky soil. It was just as real as England, as real as Westmoreland mountains or Derbyshire moors. Why had we not believed in it before? What a continent, what a population, what a world! England seemed to shrink into comparative smallness; it never seemed so little before. What a mite beside China! And yet how proud we are of it, and how we wonder at the Chinese for thinking so much of China! How could they help thinking so much of it when it is so great? Colossal country, colossal in magnitude, multitudinous in population, more than half of Asia, I marvel at thee; I marvel at thy present, thy past, thy future! I think of thy mighty rivers, beside which the Rhine, the Rhone and the Danube are as streams; of thy broad, populous plains, thy countless cities, thy people like the grass of the earth for multitude. China, thou fillest me with awe and amazement. What art thou? Art thou some other world? Some countries are as Mercury, some as Mars, but thou art as Jupiter among thy compeers. Thy greatness is like the greatness of the ocean; thy voice is as the sound of many waters.

Musing thus, I unroll the map of China, and spread it before me. Hong-kong is central in the southern shore of China. The hills I see before me are in the great Province of Kuang-tong. The three provinces of Kuang-si, Kuang-tong and Fuh-kien are by the sea, and form the southern boundary of China. I look north by compass across million-peopled Kuang-tong; beyond it, due north, is the great Province of Hu-nan (still so hostile to the Gospel) with sixteen millions; north of it again is Hu-peh with twenty millions; north of Hu-peh is Ho-nan—that province of all others in which we feel most personally interested—where there are fifteen millions; while north of Ho-nan is Shan-si with nine millions. Five great populous provinces lying north of me now as I look from the hills of Hong-kong. Looking now north-east beyond the Provinces of Kuang-tong and Fuh-kien, I mark Kiang-si with fifteen millions, Cheh-kiang with twelve millions, An-huei with nine millions, Shan-tong with nineteen millions, and Chih-li in the far north-east corner on the borders of Mongolia. From Canton, just over the hills at my feet, to Pekin in Chih-li, how great the distance! What an inconceivable mass of humanity lies between these two cities! And now I look north-west. Beyond Kuang-tong and Kuang-si is Kuei-cheo with four millions, Uin-nan with five millions, Si-ch'uan with twenty millions (a gigantic, prosperous province), Shen-si with seven millions, Shan-si with nine millions, and Kan-suh with three millions, bordering Tibet. What was the view of Moses on Pisgah to this? How small the land over which he cast his eyes compared to this great, populous continent! That inhabited by a mere handful of heathen people devoted to destruction; this by hundreds of millions of heathen people called, if the Church is faithful to her commission, to salvation. As yet how few in this Asian continent have ever heard of that salvation! How few! Why? There were barriers in the way, but they are gone. The gates are open. And we?—we Christians of favoured England and America, with a few exceptions, what do we? We still ignore this million-peopled continent, which God has opened to us; and China, with all its measureless interests, temporal and eternal, is only to us a name upon a map, a name and nothing more.

Missionary Effort for Tibet.

BY MR. EBE MURRAY.

OF late years Tibet has been the subject of much interest, and that from various reasons, but from none more than the great fact, scarcely credible in this century of daring explorers, that it is almost impossible for any European—be he traveller or Missionary—to reach the capital and stronghold of its religion. It has mighty natural barriers, enough in themselves to test the courage and endurance of the boldest adventurer, but its high mountains have been scaled, its immense glaciers crossed, and its swollen rivers forded, and when the traveller has fancied himself through the worst, it is only to find confronting him barriers, political and religious, which up to the present time have proved impassable. This fact alone is enough to stir into action the interest of those whose forefathers penetrated into all the unknown quarters of the globe, undeterred by any obstacle, physical or political. Hence the question naturally rises, "What is it that makes Tibet the Great Closed Land?" The answer is found in a knowledge of its religious and political systems which are so closely interwoven as to be substantially one.

THE REASON THE LAND IS CLOSED.

The civil authorities of China on the one hand and the ecclesiastical authorities of Tibet itself on the other, the one from political the other from religious motives, both from fear of losing their power on the people, have unceasingly opposed all attempts, and especially those of Englishmen, to enter the country. Very few Europeans have ever succeeded in penetrating it. Occasionally an adventurous huntsman or explorer has been able to travel within its borders, and still more rarely has the Christian Missionary gained access to its unevangelised villages and wandering tribes. But neither the huntsman, nor the explorer, nor the Missionary, has been allowed to stay, however many the obstacles surmounted by him in seeking to obtain an entrance; nor has he even been allowed to travel by the route he would have chosen for himself. Against all alike the policy of exclusion has been promptly and rigidly enforced. It is not the purpose of this paper to give a history of the attempts of travellers and explorers to penetrate within its forbidden limits, but to give some account of the part Missionaries have taken, and are taking in the "siege of Tibet."

About the year 1325, Friar Odoric of Pordenone passed through the country, and several Jesuit Missionaries travelled in Tibet during the seventeenth century, but without making any permanent settlement. This was first done by Desideri, who resided in Lhasa from 1716 to 1729. He was joined in 1710 by twelve Capuchin friars. They seem to have had a very flourishing mission, but they had fallen on troublous days. Civil wars and insurrection against the Chinese having thrown the country into anarchy, the Missionaries were expelled in 1760. For one hundred years, not half a dozen Europeans, none of them Missionaries, succeeded in entering the country, and of these only one reached Lhasa. For one hundred years the Chris-

tian Church left Tibet to slumber into death.

To its honour, be it said, the Romish Church was the first to resume attempts. In 1846 the Redemptorists Huc and Gabet penetrated to Lhasa, hoping to be allowed to settle there, but Chinese influence prevailed, and after only a few weeks' stay they were driven out of the country.

BEGINNING OF PROTESTANT MISSION WORK.

The time had now come for Protestants to take up the work, the Moravians being first in the field, settling in the Valley of Lahoul as early as 1856. It was at the instigation of Gutzlaff, the well-known Chinese Missionary, that the step was taken, and from among thirty volunteers, Edward Pagell and Augustus William Heyde were chosen as the first pioneers to this unknown land. After repeated and brave efforts to cross into Tibet, which were all rendered futile by the stubborn opposition of the Chinese officials, they eventually settled down at Kyelang in Lahoul. This station proved just the place for them, and God very shortly afterwards provided a man eminently fitted to grapple with the difficulties of the little-known Tibetan language —H. A. Jaeschke. No one in the small circle of the Moravian Church was better fitted for the great task of translating the Bible into Tibetan than this man. He had mastered Polish, Danish, Swedish, Sanscrit, Persian and Arabic, Hindustani and Urdu before attacking Tibetan, and this he found the hardest task of all; but by dint of living alone in the midst of a purely Tibetan-speaking population he succeeded in mastering the language. Thereafter, school books, catechisms, liturgies, hymns, tracts, Bible histories, a Tibetan grammar and dictionary, were translated by him, and all the while he was striving so to perfect his knowledge of native idiom and of the language of the common people as to be able to translate the Bible into simple, clear and popular language. By 1868

HE HAD FINISHED THE NEW TESTAMENT

and begun the Old. Failing health, however, caused him to return to Germany; but the great work did not cease, and was continued by Redslob, aided by a converted lama, Nathaniel. Jaeschke continued to correct the proofs in Germany until his death in September, 1883. That same year the Mission lost two valuable workers in the veteran Pagell and his wife, who, after thirty years of toil, died at their lonely post at Poo. Of the little band of pioneers only Heyde and his wife have survived to see the new impetus given to the cause by the commencement of a work in Ladak, the establishment of a medical mission at Leh and the reinforcement of the workers in Tibet by three others, one of whom, F. B. Shaw, is the first Englishman, to go to this mission field. Those thirty years were crowded with the most energetic, prayerful service, preaching, translating, printing, itinerating and healing the sick. But nothing, perhaps, could so well illustrate the isolation in which the pioneers lived as the pathetic story of the death of Pagell and his wife in their lonely village of Poo. About Christmas, 1882, they both fell ill, yet the man of iron endurance appeared at his place among the people until he could scarcely speak or stand, and on January 2nd, while entering the adjoining building, supported by one of his flock, for medicine for his wife, he fell down unconscious and never rose again. His wife died ten days after and was laid by the side of her husband, in the far-off Himalayan village, and men felt that they had that day buried a saint.

KINDNESS OF THE NATIVES.

The head-man of the village summoned a representative from each house, entered the Mission premises, took possession of the cash-box, counted the money in it, sealed it and then gave it into the charge of a trustworthy man. The house was sealed and guarded night and day, out of real love to the "white sahib" and his wife, till Mr. Redslob arrived in May and took charge. Another and almost more sad event, showing the dangers of Missionary life in these isolated parts, took place at Leh in 1891. This station had been a coveted centre from the very first but the jealousy of the Maharajah of Kashmir, which yielded only by inches, kept them out for that long period. But at last permission was given and a dispensary with Dr. Marx in charge was opened, followed by a hospital which proved a great success. A day school was added and a new Missionary, Mr. Shaw, arrived, and when 1891 dawned, it rose upon a happy circle with very bright prospects. But in the midst of their brightness a black cloud formed which threatened to enfold them all in its thick darkness. First, Mr. Redslob broke down in health but refused to leave his post till a successor should arrive. Then in the spring an epidemic of influenza and fever visited Leh, and attacked every one of the party, carrying off Dr. Marx, his new-born baby and Mr. Redslob. The young Englishman was now left alone, weakened by fever, ignorant of the language, and with the two widowed women dependent on him for help and sympathy. And yet there was one very special providence, which showed that God was watching over them. One day

WHEN THINGS SEEMED DARKEST,

and Dr. Marx was at the most critical point of his illness, and Mr. Shaw, oppressed with the heavy burden of care and responsibility resting on him, had gone away alone to cast it afresh upon his Lord, he suddenly remembered having seen, during his last visit to the post-office, a letter addressed, "Thorold, Surgeon." At the time it had made no impression on him, but now in his sore need it suddenly occurred to him that there might be an English surgeon quite near. That same evening the doctor who had come up the Indus for shooting was with him, and with the utmost tenderness ministered to the sick ones, cooking for them, reading to them, drawing on his own stores for suitable food, and in every way proving himself a God-sent man. He did not leave them till Mr. Shaw was able to be about again.

THE WORK EXTENDING.

Moving south from Poo, the next point we reach from which attempts are made to reach the Tibetans is Almora, a station of the L.M.S.

In 1890 Mr. Bullock began to itinerate among the Joharis, a mixed tribe of partly Tibetan blood, trading between Tibet and India. One of their three chief places of resort is Milam, which is only one day's journey from Tibet. Quite a considerable amount of work has been done among these people, and the Missionaries have received every inducement to come and settle in Milam, which they are eager to do as soon as the men and the means are provided.

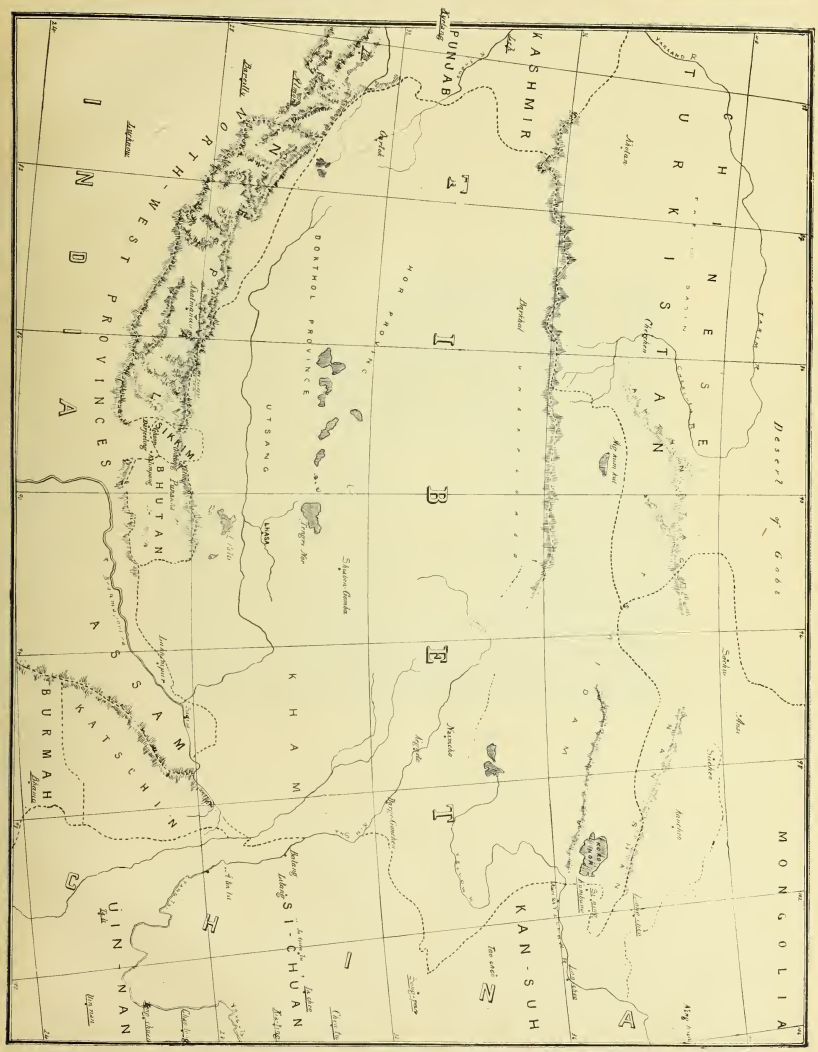
Many hundreds of miles of the Himalayan range have to be crossed ere we reach the next solitary little outpost at Ghoom, six miles from Darjeeling, in Sikkim, where nine Swedish Missionaries of the Scandinavian Alliance Mission, U.S.A., are learning Tibetan. While waiting for the time when the fast-closed gates will open they are working among the Bhutias of Bhutan and the Tibetans at Ghoom.

An encouraging sign, in answer to much prayer for Tibet, is seen in the great interest taken in this field of work. While the Moravians were for years alone, there are now about forty men and women engaged in Tibetan work. A cordon of missionary posts is now drawn round Tibet. Already it extends westwards from Kashmir along the northern frontier of India and Burmah, and reaches up to the north of China. True, it is thin and weak, and there are long gaps in the ranks. It is 2,000 miles from the Moravian stations in Ladak to the stations on the Chinese frontier where the members of the China Inland Mission are seeking to touch and bless

THE EASTERN TIBETANS.

Dr. Cameron's journeys, taken among the Tibetans of Western China as early as 1877, are full of interest. Mr. Parker and Mr. Laughton, also of the China Inland Mission, have made evangelistic tours among the Tibetans of the Kokonor district, but those who have given themselves most exclusively to work among this people are Miss Annie Taylor and Mr. and Mrs. Cecil Polhill-Turner.

Originally attached to the China Inland Mission, and working in Si-ning, in the border province of Kan-suh, Miss Annie Taylor came in contact with the Tibetans there, and she determined to try what could be done. Proceeding to Darjeeling, in the north of India, she acquired some knowledge of the language, and then returned to Kan-suh, hoping to enter Tibet, and finally reach Lhasa from that direction. She was accompanied by Pon-tso, a Tibetan, and two Mohammedan servants. One of these proved a traitor, and, after various attempts at violence, went on in advance and proclaimed her presence and approach. She was soon afterwards met by a military official, and later by a civil magistrate, who absolutely forbade her proceeding any farther. She was, therefore, compelled to return



THE UNDERLINED NAMES ARE MISSION STATIONS, AS ARE ALSO DARJEELING, GHOOM AND YATONG.

to China. Her return journey was one of great hardship, and she suffered much from cold, want of food, robbers and other sources of danger. Her marvellous feat, however, was not in vain, as it drew universal attention to the people on whose behalf it was made, and on her return to England in the following year the Tibetan Pioneer Mission was launched, and in February, 1894, the first party of fifteen sailed for India. (Since then almost the entire party has reformed into another organization, called the Tibetan Mission Band, under the leadership of Mr. Cecil Polhill-Turner, and associated with the China Inland Mission.) Miss Annie Taylor herself is residing at Yatong, Sikkim, which is really within the Tibetan border, but at present she finds no further advance possible in that direction.

WAY TO TIBET THROUGH CHINA.

At the present time several members of other Missions are studying at Darjeeling and Ghoom (six miles from Darjeeling), but the concurrent opinion of those whose experience entitles them to speak with power, is that the way to Lhasa lies, not through India, but through China, and Mr. Cecil Polhill-Turner, who has moved round to the Chinese border of Tibet with his party, thus completing the ring of attacking forces, occupies this point of vantage.

Mr. Turner is peculiarly fitted for this work by the experiences of former years of labour among the Tibetans of Western China. His interest in Tibet dates from 1888, three years after his arrival in China. For four years he and Mrs. Turner lived among the people in tents and temples, and sometimes in houses whose rent was five cents per month, journeying by caravan from city to city, preaching the Gospel and selling copies of the Word of God, meeting with kindness and persecution, but all the time acquiring a knowledge of the people and their language. At last they settled down in Song-p'an, in the north-west of Si-ch'uan, and found, as they thought, the beau ideal centre for work among the Tibetans. Everything looked auspicious, and it seemed as though regular work among this neglected people were at last to begin in earnest, when there came a sudden and violent attack from the enemy. A short but rather serious drought was attributed to the presence of the foreigners, and as the days passed without rain the feeling grew, till on July 29, 1892, the storm broke. A mob seized Mr. Turner, beat him with boards taken from a paling, bound him hand and foot and threw him down in the blazing sun while they stood round and cursed. Mrs. Turner suffered almost like treatment, but the children had been rescued by friendly neighbours. The two Chinese servants were also bound and beaten, and then all of them were led through the streets and out of the city gate to be tied up "till the rain came." They were finally rescued by the mandarin and taken to the yamen, but the crowd would not be satisfied till the two Chinese servants offered themselves to be beaten till their flesh was raw, after which large wooden collars were put on them. The crowd then dispersed, and two days afterwards the little party left the city under an escort. It is noteworthy that

NO TIBETAN TOOK PART IN THIS RIOT.

Song-p'an, however, was not long unoccupied, and has been the centre of quite an interesting work since then, and promises to be of the greatest strategic importance in reaching the Tibetans. Here the population is densest, the country most fertile and the political jealousies least strong. The Tibetans, too, form a large proportion of the population. But the country itself is not to be taken by a sudden rush, and any such dashing procedure is only calculated to make the people more suspicious and obstinate. The British Government, too, is anxious to establish friendly relations with Tibet, from which the Missionaries must ultimately derive benefit. It would be a matter of deep regret if the Missionaries should, by any hasty action, delay the desired event. Tibetan Buddhism, however grotesque it may seem to us, has a firm hold on the people, and stands ready for battle, and there is much to be done before the power of Dalai Lamas is broken.

Any enumeration of the forces arrayed against Tibet would, however, be incomplete without a mention of the Tibetan Prayer Union. Originally launched in connection with the Moravian work, it has grown so as to demand a separate existence: and it now consists of a union of those interested in Tibet, being independent of, and helpful to every society. The workers in the field expect great things from this union, for when Tibet falls it will be in answer to prayer. There is no Missionary who does not feel himself strengthened by its existence and quiet work.

Work in the Villages near Shao-hsing, Cheh-kiang.

BY MISS M. A. WOOD.

LAST night Miss M. Meadows and myself returned from a three days' visit to some villages near by, an account of which may prove of interest, and, I hope, call forth many earnest prayers in behalf of those who heard the Gospel during our necessarily short stay among them. We were accompanied by two Bible-women and another Christian woman, yet our little band was far too small to deal with the crowds of people whom we met with everywhere we went. We left here by boat on Monday evening, expecting to reach our first village before morning, which we did. It rained during the night, but the Lord graciously heard our prayers for a bright day, and we awoke to find the sun shining most gloriously, which was a great encouragement. We found that we were anchored outside the village, near a nunnery, and while we were eating our quiet breakfast of Chinese food several of the nuns came out, and, peeping into our boat, were immediately interested in finding there were foreigners inside. Others joined them, until we had quite a few people gathered to watch the wonderful process of a foreigner eating her breakfast. They invited us to come in and see them, which we were very glad to do, after having had a short Bible reading in the Book of Esther, which we were reading in Chinese with our women. Inside the nunnery we found everything quite clean and quiet. There were a number of little children, the youngest being, perhaps, three years old. These children are often orphans, or have been deserted by their parents, and in this place they all looked well and happy. The room we were taken into was a large centre room, with innumerable images and the usual accompaniment of incense and candles. One old grey-haired lady seemed much interested in what was told her, and listened attentively. We had not long to stay, but the prayer of our hearts was, that the Spirit would use the few moments spent in preaching Christ, for these dear people may never have another opportunity of hearing the glad tidings of salvation.

From here we went on into the city to visit the home of one of our Christian men living at Ning-po. He is a dyer, and has a large business in Ning-po, but visits his family regularly every year. He is quite an elderly man, and his old mother, now eighty-five years old, is still living. His mother, wife and daughter-in-law all live in the same house, and it was by them that we were entertained. All the neighbours came in to do their share towards showing us hospitality; but, as it was for the simple reason of preaching the Gospel that we went, we were, of course, glad that the people thus came to us, and did not wait for us to go to them. There were so many children in the room that we thought we would teach them a verse of the hymn, "Jesus Loves Me," and we repeated the chorus over and over again till some of them could at least say it, if not sing it. Before dinner we went out to visit among the people, and were very kindly treated wherever we went; indeed, doors were opened faster than we could enter them. All the afternoon we kept going from one house to another, where they had sent for us to come. The women of the big houses do not go outside their own premises, so we have to go to them, but crowds from outside also go in, so we do not lack for audiences. We had some Gospels and tracts, which we sold for a few cash each. We found they prized them more than they probably would if we had given them away. We sold about 130 copies during our journey, and thus left a witness among many who might otherwise forget what was told them. We spent a day and a half at this village, and then found that we must move on, though it was very hard to leave the people with such a meagre knowledge of the way of salvation. In the dyer's family none are Christians,

but he has tried to teach them to pray and to remember the Sabbath day. We went up into the little attic, where these three women pray every day. They always kneel in the same place each day, and try to remember to pray as they have been told. They have seven cash tied to seven strings, and fastened to a board, and each day they put one cash over the board; then when the seventh one comes they know it is Sunday. Oh, that the Holy Spirit might teach them Himself, as there is no one in all that village who can help them!

I wish you could have gone with us as we went from village to village, and could have seen the people in all their ignorance and superstition. We visited the family of another of our Christians, called Thirty-six. He walks a distance of ten miles every Sunday to attend our services. He has a wife and two sons, but no daughters, as his wife has put them to death either at birth or by slow starvation, so that, though three or four have been born into the family, none of them have lived to be a year old. The eldest boy was born on an "unlucky day," so the fortune-teller told his mother, and in consequence has been more or less ill-treated all his life. The father is the only Christian in the village; and is it much to be wondered at that he does not live as bright a life as he did at first?

This is a lucky time for weddings, and we heard signs of these approaching events on every side. Also at this time of the year worship is carried on at the graves, and we met gaily-dressed women and children going in boats to visit the graves of their ancestors. At some of the places where we stopped on the way home the people were rather rude and boisterous, but we were lovingly cared for by our Father, and felt full of praise when we at last reached home, about eight o'clock last night. May His richest blessing rest on all the work He privileged us to do for Him in these neglected places of His vineyard! Who will be the next to tell them of Jesus? or will they never hear again? Dear friends, will you not pray the Lord of the harvest to send out more labourers? and perhaps He will let you come and share in the blessed work.

OUR LAST PARTY OF MEN AT THE TRAINING HOME AT AN-K'ING.

A. V. Gray. R. T. Moodie. F. A. Kellar. A. P. Quirmbach. A. Marty.
E. G. Bevis. H. C. Ramsay. R. D. Smith. B. T. Williams.

Encouragement in the Work.

BY MR. T. URRY, T'AI-CHEO, CHEH-KIANG.

THE Lord has heard your prayers, and has blessed me both mentally and spiritually, so that I am now able to preach the Gospel to this people. The Lord has placed me in a very fruitful part of His vineyard, for which I am very thankful. He has also given us the joy of seeing many souls confess Christ, and some of them have had to suffer severe persecution for so doing, but they have had the needed grace and strength given them to bear it. We have had the joy of seeing 629 persons baptized, and five new stations have lately been opened. The work in this district has made wonderful progress. In 1892 there were only 354 church members; now there are 1,531. With this increase of members, and also of out-stations, the need of native helpers is very great. There is no difficulty in opening stations; the only difficulty is to supply them with a suitable worker. We know now of four places where the people are willing to rent rooms, if we will send them someone to give them the Gospel. We have three natives here in training, and one or two more are coming soon to study. Please pray for them, and for their teachers.

At this time of the year (the Chinese New Year) we can see very clearly what a power satan has upon the people by the idolatry that is going on all around us, namely, the worship of the kitchen god, ancestral worship, and thankofferings to heaven and earth for the prosperity vouchsafed during the past year. On the 8th of the Chinese first month the city will be crowded with worshippers (principally women) from all parts of the district. They come to worship at eight of the city temples, hoping thereby that their social position in the next world may be a higher one. Again, on the 14th the god of riches will be carried through the streets with great display, stopping before nearly every door, while fire-crackers are being sent off, and paper money, candles and incense are burnt before him. The offerer expects as a result to receive his favours during the year.

From the 16th to the 19th of this month we hope to have our native conference here, and expect that all our native workers and some of the Christians will meet with us in this city. The greater part of the time will be taken up with addresses and prayer-meetings, and the remaining part in talking over many important things connected with the work. After the conference we expect twenty of the members (men) to stay here for a month so, that they may learn the Romanized system, so as to be able to read their Bible and books on Bible study written in that form.

Rescuing the Perishing.

BY MISS M. KING.

I HAVE been over seven months in Iang-cheo now. Much that was strange and new at first is now familiar. When I came it was winter, now it is summer; soon a year will be gone. Do you not feel the burden of souls that have passed this year from this city of 350,000 inhabitants from China into eternity without hope, because without God? Almost nightly looking from my window I see a group of white-draped figures passing on wheel-barrows with the box which carries a dead body; the soul—that is not dead but lost forever. To-night one of these funerals has just passed; to-morrow we shall walk where these feet have sped, and nothing will tell but our own sad hearts of the nights untold that have witnessed these same sights. Is it always to be so in China? Nothing can ever prepare one for the realities of heathendom.

I want to tell you of two opium cases I have lately attended. One happened three weeks ago on a Sunday afternoon, almost the first time I had been out of the house on Sunday. A Christian woman went with me. We hurriedly followed our guide along the crowded street. When we arrived at the house such a crowd had gathered, that it was with difficulty I made my way to where the little girl was lying, a mass on the floor. She wept piteously at the sight of me, and insisted she had taken no opium. Her mother, wailing loudly, assured me she had. I mixed the medicine, but to mix it and get her to take it were two different things. The girl utterly refused. The crowd shouted at her and her brother scoided. I could only cry to God to make her willing. I got down on the floor and said, "I have a little sister just your age, and love all little girls for her sake; do drink this." She cried, "No one loves me! No one loves me!" I said, "I love you, and so does Jesus." She opened her eyes and drank the medicine without a word. Soon she was relieved. Do ask God to give her eternal life. She really seems grateful, and has been back once to see us. Pray for her.

The other case occurred this week. We went a long ride across the city on a barrow through crowded streets, hardly knowing where we went except that we kept towards the setting sun. We had ridden perhaps two miles when our guide decided we could walk the rest. The woman and I got off the barrow and followed him through great crowds. By the language they used I knew we were in a very anti-foreign part of the city. When we got to the house, I am sure there were one hundred people in it. The men's loud voices, the women weeping and the darkness made me feel I was almost in another world. We got through the crowd to the woman. She was quite unconscious, dressed in her grave clothes, made of bright red. No one will touch a corpse in China, and however much a dying one is suffering, he or she must be dressed in their grave clothes before they die. I felt I had come too late; the woman seemed almost dead then, and I had been warned not to attempt to give medicine if it were likely to have no effect. Everywhere I looked eyes were fastened on me, and the people crowded still more now to see what the foreigner would do. I lifted my heart to my Father, and asked Him to give me some word to guide. The swift answer came as these words came into my heart, "They asked life of Him, and He gave it." I could hesitate no longer. Oh, those hard, indifferent faces! Not one seemed to care an atom for that mother lying there. With difficulty we got one to bring hot water. One woman—her sister, I think—really seemed to love her, for she asked me if she would die or not. Soon our medicine had the desired effect. We waited an hour, saw the grave clothes taken off, and came away, praising God all the way home, "Himself hath done it." In the midst of these crowds and trying sights He does give a deep peace, a certainty of His nearness unknown at home.

The Fruit of Persecution and Trial.

BY MISS G. IRVIN.

IT has pleased the Father to permit me to live in China so long, happier every year in anything I have to endure for the Gospel's sake; stronger, the more I have to do, and happier as regards the place where my "lines" have fallen. It was His good pleasure to bring me through a trial a year ago, with apparently no fruit as a result; but He is pleased now to give us the fruit. The seed sown in such sorrow and loss is promising a harvest of souls. There are now three real Christians in Tsao-t'eo, the outcome of our trouble, which makes our total number there five, besides several enquirers. Miss Blakeley went there to-day with our Bible-woman and barrow-man. I was there last Lord's Day, and had more than a chapel full. Miss Blakeley was here with the evangelist, and had a full chapel, too. To-day Miss Blakeley is going on to a village fifteen li away to see a very nice old woman, who, a year ago, made up her mind to be "of that way." A man, who keeps a little medicine shop, has also come out bravely, and is a promising candidate for baptism. These two were given to us when we (the woman and myself) were cleared out of all we possessed, and had nothing left us but the four walls of the place, having to flee from home in the dark for twenty li, having been divested of the very clothes on our backs; but it was worth while, since God had blessing to give us. There are twenty-seven regular enquirers, a number of whom will be baptized at Mr. Orr-Ewing's next visit. The Holy Spirit is manifestly working, for quite a number more seem to be just halting between two opinions, and seem "almost" decided. Some of those brought into the fold here were the bitterest of the bitter towards us when we came to this place. We cannot quite forget the bad names, the evil designs imputed to us, the stories made and circulated to cause us to leave this place, etc. Our doors have been pounded, and we have been ordered to give up those within our walls, whom we were suspected of keeping for evil purposes. One of our persecutors is now an enquirer, and his son is one, too. After almost six years of resistance he sits with shame in the meetings, having broken off his opium without the assistance of any medicine from any one. Praise God that I have seen some whose bonds have been broken, and if He tarry, I trust I shall see many more.

Recent Baptisms.

The following baptisms have been reported from Shanghai in May

SI-CH'UAN,	Kia-ting	7
"	Kuan Hsien	1
"	Pa-cheo	6
"	Ch'ong-k'ing	3
"	Sui-fu	4
"	Ch'en-tu (out-stations)	32
CHEH-KIANG,	T'ai-cheo (out-stations)	81
"	Siao-mei...	3
"	Ch'u-cheo	3
"	Uen-cheo	4
"	P'ing-iang	11
AN-HUEI,	An-k'ing (out-station)	1
"	Ning-kueh Fu	2
KIANG-SI,	Kuei-k'i...	3
		161

REPORTED IN JUNE.

KIANG-SI,	An-ren	3
"	Kuei-k'i	29
"	Ih-iang	15
"	Hu-k'eo (out-station)	4
AN-HUEI,	Luh-an	3
"	T'ai-ho	1
CHEH-KIANG,	Shao-hsing	6
"	T'ai-cheo	16
SI-CH'UAN,	Kuan Hsien	1
SHAN-SI,	U-u	8
KIANG-SU,	Kao-iu	1
		87

A Call for Prayer.

BY MRS. WARD (NEE FULLER).

YOU may have heard ere this reaches you of my marriage. Mr. Ward and I are now quite settled down in Chang-shan. We have the little church here to look after, and also four outstations, viz.: Peh-shih-kiai, Hua-ma-feng, Hua-pu and Kin-tsuen, so our hands are full, and we feel very much the need of wisdom and guidance; but we know where to get it. We sometimes fear that the friends at home take the T'ai-cheo and Uen-cheo districts as samples of the work of the Cheh-kiang province, and thus do not quite know how to pray for us in this part. Though the Gospel has been preached here for years, we have little to encourage us apart from the promises of God and the hope which He puts into our hearts. The people are friendly, but for the most part indifferent to the Gospel message. My husband preaches in the street chapel every afternoon, and numbers of men come in. No doubt the novelty of seeing a foreign gentleman has much to do with their coming. Please join us in prayer that many be saved. Will you also pray that we may be able to rent a more suitably located street chapel? Will you also pray for our native helpers, that they may have more zeal for their work and more love for souls?

Tidings from the Provinces.

SI-CH'UAN.

On the lang-tsi River.—Miss M. C. Worthington writes: "As to myself and work, you will see above that I am travelling—am en route for Pao-ning, in Si-ch'uan, going up with Bishop and Mrs. Cassels. There are no ladies at present at the station in Ho-nan, at which I was located. I rather dread the change to a new dialect, but nothing else.

"Our progress up river has been rather slow, though it seemed important for the bishop to get back as soon as possible to his district. We have, however, been graciously preserved from all serious accidents so far in passing over these rapids. This is the largest and handsomest native boat I have ever seen, and everything is commodious. The "gorges" were magnificent, indeed; it was just day after day of beautiful scenery. In some ways, no doubt, the enforced leisure of this journey will be a physical benefit to some of the party.

"Right before my eyes now is a lovely waterfall, a crystal stream coming down steps of dark rock between two hills. Outside is the constant sound of the boatman's song. Other boat travel which I have done seems quite tame to this. I look forward with earnest hope to the field of service to which I am now going."

KIANG-SI.

Kih-an.—Mr. A. E. Thor, in a letter dated March 12th, writes: "The Chinese New Year is now passed, with all its idol-worship and our meetings are again well attended. Last Sunday, as it was a fine day, many came to worship. My afternoon Bible Class was mostly composed of women, about thirty in number. They all listened very attentively. Our evening meeting was also well attended, and a man from Hu-nan seemed to be really interested. He came back the next day and bought some of our books and wanted to know more about "our God." He came again to the next meeting, when we had another opportunity of telling him about Jesus. Will you join us in prayer for this man? He may be on his way back to Hu-nan now. May he be saved by the grace of God!

"On the last day of January we had the great joy of baptizing two persons, the first-fruits of the work in this city. One of them is a barber. He is very bright and happy, and is a great help to me in preaching the Gospel to all outsiders in the evening meetings. The cause of his conversion was Mr. Wm. Taylor's departure last June, when my wife and I came here. He was very fond of Mr. Taylor, and he felt that unless he was converted he would never meet him again, as Mr. Taylor would go to heaven and he would go to hell. He went into his room, shut the door, and did not come out till the evening. There he prayed and wept until he found peace in Jesus. He has been working in the same barber's shop for fourteen years, but on account of his being a Christian his master has sent him away, and he is without work. The other one who was baptized was our woman. She is also a good help in telling the Gospel to the women. We hope that two more converts may be baptized soon."

An-ren.—Miss E. C. Forsberg, writing on April 28th, says: "Some changes have taken place since last I wrote. Miss Cowley has left for England and Miss Fleming, of Kuei-k'i, has come to take her place. We have had so much rain this year that we have been hindered from getting out into the country. We have just had a visit from Mr. and Mrs. Orr-Ewing, and three women were received into the church. One is the wife of Mr. Heng, one of our Christians. She has been coming to the services for three years, but manifested no special interest until a year ago, when she was almost drowned while washing clothes by the river bank. She dates her conversion from that day. Another is Mrs. Kin, a sister of Mrs. U, who was baptized last year. She used to be a vegetarian. Her case seems very real. She used to be rich, but their shop failed. Please pray for her. The third woman is the wife of old Mr. Song, of T'eng-kia-pu. She was so dark once and so wrapped up in her own troubles that I could not get near her with the Gospel. She used to make little baskets for incense. They were easily made, and sold well, and, as she is nearly blind, this was her only means of support. This seemed to be a thick chain, which the devil bound round her. Mrs. Wang, Miss Collins and I kept filing at this chain, but she would say: 'I must have something to eat,' and she could not grasp the idea that her Heavenly Father would care for her. But now, He who came to loose the prisoners' chains has snapped her's, and her face looks so peaceful and contented, and she says she knows that God will give her all she needs. The other day she gave me five cash (about one-half cent) for the Lord, and it seemed to me as if I were holding five gold pieces instead of copper ones.

"A young woman near us has just died of consumption. She did not care for the Gospel when she was well, but her heart opened to it since her illness. Miss Cowley used often to visit her, and felt hopeful about her, but lately she seemed rather indifferent. Some of her relatives performed many idolatrous ceremonies after her death, calling in the Taoist priests and going out at night to call back her soul. She wanted us to come and pray for her before she died, and her spirit passed away during Miss Fleming's prayer. Please pray for the work here. We need more native helpers."

KUEI-CHEO.

Kuei-iang.—Mr. H. E. Bolton, in a letter dated April 13th, writes: "The work here is very encouraging. The people seem to come in large numbers, and are more interested in the Gospel than formerly. This is a hard field, and I do not like to say too much, nor do I wish to form conclusions hastily. (This station has passed through bright times and through dark times since it was opened.) Our large chapel here has been well filled Sunday after Sunday with an attentive audience; also in the Preaching Shop, which leads into the street, hundreds of persons have heard the Word from time to time. Street preaching, too, has been carried on from week to week, and the Saviour lifted up to many. This last fortnight four walled cities, two small villages and six markets have been visited, and the evangelist, Mr. Ts'en, disposed of some 2,250 cash worth of small Gospel tracts. We do praise the Lord for this.

"Brother Hewitt and myself went a day's journey last week to meet Mr. Andrew (who was returning from his seven months' tour of inspection of the three provinces, Kuei-cheo, Uin-nan and Si-ch'uan. We met him at Ch'a-tso, seventy-five li (twenty-five miles) from here, and had a most interesting time with him in the inn. He was glad to see us, and we were delighted to meet him again. He gave us a description of his tour, told us something of what he had seen and heard, and also told us of the work and the workers. From Mr. Andrew's account we rejoice and praise God for all He has done, and is doing, in the west of China. Much new work is being opened up, but there is much room yet for whole-hearted, self-emptied, consecrated workers."

Statistics of the China Inland Mission for January, 1897.

PROVINCES. (Arranged in three lines from West to East for ea y refer-ence to Map. The dates in this column in many cases are of itinerations begun.)	STATIONS. (Capitals of Provinces in capitals, of Prefec-tures in small capitals, and of Counties in ro-mans; Marked towns in italics.)	Work Begun.	Stations and Missionaries. Stations.	Out-Stations.	Chapels.	Missionaries and their wives, and Associates.	Paid Native Helpers. Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc.	Chapel-keepers.	Bible Women.	Unpaid Native Helpers.	Communi-cants in Fellowship. Male.	Female.	Baptized in 1896.	Baptized from Commencement	Organized Churches.	Schools. Boarding. Schools.	Native Pupils.	Day. Schools.	Native Pupils.	Hospitals, Dispensaries and Opium Refuges.
KAN-SUH, 1876	LIANG-CHEO	1888	1	....	1	4	....	....	....	....	....	....	....	1	2	3	5	1	....	....	....	....	....
	SI-NING	1885	1	....	1	3	....	....	....	....	....	....	....	....	....	....	1	....	....	....	....	....	....
	LAN-CHEO	1885	1	....	1	6	....	....	....	....	....	....	....	2	2	....	19	1	....	....	....	....	....
	Ts'in-cheo	1878	1	1	2	9	..	1e.	1	1	....	1	....	17	25	9	83	2	....	....	2	27	1D.
	P'ing-liang	1895	1	....	1	6	..	1e.	1	2	....	....	....	2	....	1	1	1	....	....	1	4m.	1 O.R.
	K'ing-iang	1895	1	....	1	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Si-feng-chen	1896	1	....	1	1	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	King-cheo	1895	1	....	1	2	....	....	1	....	....	....	....	1	....	....	....	....	....	....	1	6	....
	(Itinerating)	1895	....	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
SHEN-SI, 1876	Long-cheo	1893	1	....	1	6	....	....	....	....	....	....	....	....	....	1	1	....	....	....	....	....	....
	Pin-cheo	1895	1	....	1	4	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Feng-tsiang	1888	1	....	1	4	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Mei-hsien	1893	1	....	1	3	....	....	1	....	....	....	....	1	6	7	7	1	....	....	1	10	....
	K'ien-cheo	1894	1	....	1	5	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Cheo-ch'ih	1893	1	....	1	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	1D., 1 O.R.
	Sang-kia-chuang	1894	1	....	1	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Hsing-p'ing	1894	1	....	1	1	....	....	....	1	....	....	....	5	1	5	6	1	....	....	....	....	....
	SI-AN	1893	1	....	2	8	..	1e.	2	1	....	....	....	6	....	3	6	1	2	16	....	....	1 O.R.
	Ing-kia-nei	1895	1	....	1	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Lan-t'ien	1895	1	....	1	4	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	T'ong-cheo	1895	1	....	1	6	....	....	....	....	....	....	....	2	....	....	2	....	....	....	....	....	1D.
	Han-chong	187	1	3	4	13	..	3	....	....	1	....	....	54	52	..	234	3	....	....	....	....	1D.
	Ch'eng-ku	1889	1	2	3	5	..	1	..	1	....	9	64	28	8	142	3	....	....	....	....	....	....
	Si-hsiang	1895	1	3	4	2	..	....	....	....	....	5	37	43	29	82	4	....	....	....	....	....	....
	Iang-hsien	1896	1	1	2	2	..	....	....	....	....	2	5	9	8	12	2	....	....	....	....	....	....
	(Itinerating from Hsing-an)	....	....	....	....	1	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Location undetermin'd.	....	....	....	....	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
SHAN-SI, 1876	Ta-t'ong	1886	1	....	1	7	..	2	1	....	....	....	....	12	4	9	19	1	....	....	2	44	1 O.R.
	Soh-p'ing	1895	1	....	1	4	..	1	....	....	....	....	....	2	....	....	1	1	....	....	....	....	....
	Tso-uin	1895	1	....	1	4	..	1	....	1	....	....	....	1	....	....	....	....	....	....	....	....	....
	T'AI-UEN	1877	....	....	....	1	..	Wo	r	k	tra	n	s	ferred.	4d.	27	27	6	81	1	1	6	1	15	3 O.R.
	Hsiao-i	1887	1	....	2	2	..	1	1	2	1	....	....	27	27	6	81	1	1	6	1	15	3 O.R.
	Sih-cheo	1885	1	1	2	4	..	1	2	1	....	2	1	17	18	16	60	2	....	....	....	....	2 O.R.
	Ta-ning	1885	1	2	3	3	..	1	2	3	1	....	....	1d.	65	43	21	152	7	2	17F.	1	12M	3 O.R.
	Kih-cheo	1891	1	1	2	1	..	....	....	....	2	....	....	....	12	8	4	23	2	....	....	....	....	2 O.R.
	Ho-tsin	1893	1	....	1	4	..	....	....	1	....	....	....	....	8	4	9	12	1	1	6M.	....	....	1 O.R.
	P'ing-iao	1	3	4	5	..	3	3	....	....	....	....	3d.	48	5	15	72	1	1h	17M.	....	....	4 O.R.
	Hoh-cheo	1886	1	1	2	2	..	....	2	....	....	....	....	2d.	25	13	1	92	1	....	....	2	22	4 O.R.
	Hong-t'ong	1886	1	1	2	3	..	....	1	2	....	....	....	1p. ad. sel.	323	92	65	691	2	1	....	1	....	11 O.R.
	Ioh-iang	1896	1	....	1	2	....	....	....	....	....	....	....	3d.	26	11	7	46	1	....	....	....	....	1 O.R.
	P'ING-IANG	1879	1	1	2	8	..	2	2	....	....	....	....	2d.	52	56	8	174	2	2	3rm. 8f.	....	....	2H 1 O.R.
	K'uh-u	1885	1	4	5	1	..	2e.	1	3	....	....	5	35	14	4	81	4	1	9	....	....	3 O.R.
	I-shi	1891	1	....	1	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Uin-ch'eng	1888	1	....	1	6	..	4e.	..	2	....	....	....	19	20	1	37	1	2b	25	....	....	....
	Mei-ti-kiai	1895	1	....	1	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Hsiai-cheo	1895	1	....	1	3	..	1e.	....	....	1	....	....	1	1	..	....	1	....	....	....	....	1 O.R.
	Lu-ch'eng	1889	1	....	1	2	..	2e.	....	....	....	....	....	8	3	..	....	....	....	....	1	5M.	1 O.R.
	U-u	1896	1	....	1	4	..	3e.	2	1	1	....	....	37	8	..	91	1	....	....	2	11M	2 O.R.
	Lu-an	1889	1	3	4	5	..	9	2	2	....	....	....	18	9	1)	....	....	3	2	7	....	....	1D. 3 O.R.
CHIH-LI, 1887	Tien-tsin	1888	1	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	PAO-TING	1891	1	....	....	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Huai-luh	1887	1	....	1	4	..	1	1	1	....	....	....	7	7	....	14	1	....	....	1	6M.	1D. 1 O.R.
	Shuen-teh	1888	1	....	1	3	..	1e.	....	....	....	....	....	4	....	....	2	....	....	....	....	....	....	....
SHAN-TONG, 1879	*Chefoo*	1879	1	....	1	5	..	1	..	3	....	....	....	23	7	4	79	1	....	....	....	....	....	2H 1D.
	" Sanitarium.	1880	....	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	" Build. Wks.	....	....	....	....	6	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	" Boys' Sch'l	1880	....	....	....	11	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	" Girls' "	1884	....	....	....	8	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	" Prep't'y "	1895	....	....	....	4	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	T'ong-shin	1889	1	....	1	....	..	1e.	5	....	....	....	....	1	....	....	6	....	....	....	5	83	....	....
	Ning-hai	1886	1	....	1	6	..	1	....	....	....	....	....	14	30	....	102	1	....	....	....	....	....	....
HO-NAN, 1875	Siang-ch'eng	1891	1	....	1	3	..	1e.	....	1	....	....	....	56	11	29	73	1	....	....	....	....	....	....
	Cheo-kia-k'eo	1884	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Ho-nan	....	1	....	1	5	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Ho-pei	....	1	....	1	3	..	2e.	..	2	....	2	64	40	24	124	4	....	....	....	....	....	....	....
	Ho-si	....	1	....	1	4	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Ch'en-cheo	1895	1	....	1	2	..	....	....	1	1	....	....	....	1	1	1	....	....	....	....	....	....	1D.
	T'ai-k'ang	1895	1	....	....	2	..	1e.	....	1	....	3	....	....	....	....	....	....	....	....	....	....	....	1D.
	Shae-k'i-tien	1886	1	....	1	7	..	1e.	3	1	3	....	....	20	23	4	56	....	....	....	2	25M 10F	....	....
	King-tsi-kuan	1896	1	....	1	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....

STATISTICS OF THE CHINA INLAND MISSION—*Continued.*

PROVINCES. *(Arranged in three lines from West to East for easy reference to Map. The dates in this column in many cases are of stine ations begun.)*	STATIONS. *(Capitals of Provinces in capitals, of Prefectures in small capitals, and of Counties in romans; Market-towns in italics.)*	Work Begun.	Stations and Missionaries. Stations.	Out-Stations.	Chapels.	Missionaries and their wives, and Associates.	Paid Native Helpers. Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporteurs etc.	Chapel-keepers.	Bible Women.	Unpaid Native Helpers.	Communicants in Fellowship. Male.	Female.	Baptized in 1896.	Baptized from Commencement	Organized Churches.	Schools. Boarding. Schools.	Native Pupils.	Day. Schools.	Native Pupils.	Hospitals, Dispensaries and Opium Refuges.
W. SI-CH'UAN, 1877	Song-p'an	1892	1	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Kuan-hsien	1889	1	....	1	6	....	1e.	1	....	....	....	....	7	1	....	6	1	....	....	1	9M.	....
	CH'EN-T'U	1881	1	4	5	6	....	....	1	1	1	1	....	71	69	23	205	4	....	....	1	3	1D.
	KIA-TING	1888	1	....	1	4	....	2	1	....	....	....	....	4	6	4	8	1	....	....	2	24	....
	SUI-FU	1888	1	....	1	4	....	1e.	1	2	....	1D.	....	16	5	10	26	1	1b	10F.	....	....	1D.
	LU-CHEO	1890	1	....	1	5	....	....	....	1	....	....	....	4	5	....	14	1	....	....	....	....	....
	CH'ONG-K'ING	1877	1	3	4	6	....	2	1	1	1	1El	....	33	15	....	83	1	....	....	1	35	....
E. SI-CH'UAN, 1886	Kuang-uen	1889	1	....	1	8	....	....	1	....	....	....	....	3	21	8	26	1	....	....	1	10F.	....
	Sin-tien-tsi	1892	1	....	1	4	....	....	1	....	....	1	....	13	10	4	21	1	....	....	1	16M.	....
	PAO-NING	1886	1	3	4	11	..	2e.	2	....	1	2e.	....	50	41	13	107	4	....	....	2	21M. 15F.	....
	SHUEN-K'ING	1896	1	....	....	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	I'a-cheo	1887	1	....	1	8	....	1e.	1	....	....	....	....	12	28	2	46	1	....	....	1	15M.	1D.
	Uan-hsien	1888	1	....	....	3	....	....	....	....	....	....	....	5	4	8	9	1	....	....	....	....	....
HU-PEH, 1874	*Lao-ho-k'eo*	1887	1	....	1	9	1	1e.	2	1	2	1d.	....	20	8	....	39	1	....	....	1	26F.	....
	Han-k'eo	1889	1	....	....	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	I-CH'ANG	1895	1	2	3	4	....	1e.	....	1	....	....	....	1	6	5	8	1	....	....	....	....	....
AN-HUEI, 1869	T'ai-ho	1892	1	....	1	6	....	1e.	....	....	....	1El.	....	11	7	3	24	1	....	....	....	....	1D.
	Ch'eng-iang-kuan	1887	1	....	1	4	....	....	....	1	....	....	....	4	2	....	6	1	....	....	....	....	1D.
	Ku-ch'eng	1887	1	3	4	4	....	1	....	....	....	2El.	....	50	28	....	126	2	....	....	....	....	....
	LUH-AN	1890	1	....	1	6	....	1e.	....	....	....	....	....	5	3	....	8	1	....	....	....	....	....
	AN-K'ING	1869	1	2	3	7	....	3e.	2	....	1	2	....	35	23	....	132	3	....	....	2	12M 12F.	1D.
	Training Home		....	....	....	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	U-hu	1893	1	1	2	2	....	1	....	1	....	....	....	22	10	2	60	2	....	....	....	....	....
	Kien-p'ing	1894	1	....	1	5	....	1e.	....	....	....	....	....	1	1	2	2	1	....	....	....	....	....
	NING-KUEH	1874	1	1	2	4	....	1	1	....	1	1	....	22	21	....	89	2	1	3m. 5f.	....	....	....
	KUANG-TEH	1890	1	....	1	3	....	1e.	....	....	....	....	....	1	1	....	....	1	....	....	....	....	....
	CH'I-CHEO	1889	1	....	1	4	....	1e.	1	....	....	....	....	3	4	....	19	1	....	....	1	6	....
	Kien-teh	1892	1	....	1	3	....	1e.	2	1	....	....	....	....	....	....	....	....	....	....	2	11F. 18M.	....
	HUEI-CHEO	1884	1	3	4	3	....	1e.	....	....	....	....	....	5	1	....	14	1	....	....	....	....	....
KIANG-SU, 1854	An-tong	1891	1	....	1	4	....	1e.	2	....	....	....	....	9	2	....	13	1	....	....	2	5m. 8f.	....
	Ts'ing-kiang-p'u	1869	1	....	1	6	....	....	1	2	1	1	....	14	9	....	....	1	....	....	1	16M	....
	Kao-iu	1888	1	1	2	4	....	1e.	1	....	....	....	....	4	2	5	....	2	....	....	1	14	....
	IANG-CHEO	1868	1	1	2	6	....	1e.	3	....	2	....	....	14	24	8	147	2	1	7F.	4	33M 28F.	....
	Training Home		....	....	....	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	CHEN-KIANG	1888	1	....	1	8	....	2	....	....	....	....	....	6	5	....	....	1	....	....	....	....	1H.
	Shang-hai	1854	1	....	....	9	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Financial Dept.		....	....	....	6	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Business "		....	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Home		....	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Hospital		....	....	....	3	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
	Evangelistic W'k		....	....	....	2	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
UIN-NAN, 1877	Bhamo (Up. Burmah)	1875	1	....	1	2	....	....	....	....	....	2D.	....	10	2	....	22	1	....	....	....	....	....
	TA-LI	1881	1	....	1	4	....	1	1	....	....	....	....	4	....	....	5	1	....	....	1	8M.	....
	UIN-NAN	1882	1	....	1	6	....	....	....	....	....	....	....	1	2	....	12	1	....	....	....	....	....
	K'UH-TSING	1889	1	....	1	7	....	....	....	....	....	....	....	3	....	....	3	1	....	....	....	....	....
	CHAO-T'ONG	1887	1	....	1	10	....	1e.	1	1	....	....	....	4	4	4	11	1	....	....	1	40M 15F	1D.
	TONG-CH'UAN	1891	1	....	1	6	....	1e.	1	1	....	....	....	9	8	4	18	1	....	....	1	20	1D.
KUEI-CHEO, 1877	KUEI-IANG	1877	1	....	1	12	....	1	1	....	1	....	....	11	19	1	71	1	....	....	1	14F	1D.
	AN-SHUEN	1888	1	2	3	5	....	2e.	....	....	2	1E.	....	20	10	....	28	1	....	....	....	....	....
	Tuh-shan	1893	1	....	1	6	....	1md 1e.	....	....	....	....	....	2	....	....	....	1	....	....	....	....	....
	HSING-I (Work among Aborigines)	1891	1	....	1	3	....	....	....	....	1	....	....	2	2	....	1	....	....	....	....	....	....
			....	....	....	4	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
HU-NAN, 1875			....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
KIANG-SI, 1869	KIU-KIANG	1889	1	....	1	5	....	....	....	....	....	....	....	2	5	2	9	1	....	....	....	....	....
	Ta-ku-t'ang	1873	1	....	1	2	....	1e.	1	....	....	....	....	3	1	1	9	1	....	....	1	17F.	....
	NAN-K'ANG	1887	1	....	1	3	....	1e.	....	....	....	1D.	....	5	7	....	14	1	....	....	....	....	....
	An-ren	1889	1	1	2	3	....	1e.	1	....	1	2E.	....	23	19	10	54	1	....	....	1	10M	....
	Peh-kan	1893	1	....	1	2	....	1e.	....	....	....	....	....	3	7	3	6	1	....	....	....	....	....
	Kuei-k'i	1878	1	3	4	7	1	....	2	....	2	4	....	37	88	18	180	1	....	....	2	25	....
	Shang-ts'ing	1893	1	....	1	1	....	1e.	....	....	1	....	....	2	4	1	9	....	....	....	....	....	....
	Ih-iang	1890	1	1	2	4	....	1e.	....	....	2	....	....	27	20	6	52	1	....	....	....	....	....
	Ho-k'eo	1878	1	4	5	4	1	4e.	....	....	1	1	....	32	31	6	88	1	....	....	....	....	....
	Iang-k'eo	1890	1	1	2	2	....	1e.	....	1	1	....	....	15	15	6	34	1	....	....	....	....	....
	Kuang-feng	1889	1	1	2	2	....	2e.	....	....	1	....	....	9	11	....	28	1	....	....	....	....	....
	Uh-shan	1877	1	2	3	7	....	2e.	1	1	2	....	....	44	49	....	142	1	....	....	1	25	....
	Chung-shu	1895	1	2	3	3	....	2e.	....	....	....	....	....	3	2	....	....	1	....	....	....	....	....
	KIH-AN	1891	1	....	1	4	....	....	....	....	1	....	....	1	1	....	....	....	....	....	....	....	....
	Feng-kang	1891	1	....	1	2	....	1	....	....	....	....	....	2	....	....	2	1	....	....	....	....	....

STATISTICS OF THE CHINA INLAND MISSION—*Continued.*

PROVINCES. *(Arranged in three lines from West to East for easy reference to Map. The dates in this column in many cases are of itinerations begun.)*	STATIONS. *(Capitals of Provinces in capitals, of Prefectures in small capitals, and of Counties in roman; Market towns in italics.)*	Work Begun.	Stations and Missionaries. Stations.	Out-Stations.	Chapels.	Missionaries and their wives, and Associates.	Paid Native Helpers. Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporteurs & Chapel-keepers.	Bible Women.	Unpaid Native Helpers.	Communicants in Fellowship. Male.	Female.	Baptized in 1896.	Baptized from Commencement.	Organized Churches.	Schools. Boarding. Schools.	Boarding. Native Pupils.	Day. Schools.	Day. Native Pupils.	Hospitals, Dispensaries and Opium Refuges.
CHE-H-KIANG, 1857	HANG-CHEO	1866	1	7	8	.....	2	4e.	..	2	1	.....	137	81	17	423	8	.....	.....	.....	.....	.....
	SHAO-HSING	1866	1	5	6	3	1	3e.	1	2	3	.....	160	94	16	374	5	1 20F.	.....	.....	.....	.....
	Sin-ch'ang	1870	1	2	3	4	..	3e.	..	1	....	2	30	18	....	62	1	.....	.....	.....	.....	.....
	KIU-CHEO	1872	1	6	7	4	1	5e 1a.	1	1	2	1	35	34	3	191	4	.....	.....	1	5	.....
	Ta-cheo	1895	1	....	1	1	..	1e.	..	....	....	.....	4	....	3	3	1	.....	.....	.....	.....	.....
	Ch'ang-shan	1878	1	....	1	2	..	1e.	..	....	1	.....	12	14	....	39	1	.....	.....	.....	.....	.....
	Lan-k'i	1894	1	....	1	3	..	1e.	..	....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	KIN-HUA	1875	1	1	2	2	..	2	2	1	....	.....	18	12	8	77	2	.....	.....	2	24M.	.....
	Iong-k'ang	1882	1	2	3	5	..	2	..	2	....	.....	19	13	2	58	3	.....	.....	.....	.....	.....
	CH'U-CHEO	1875	1	....	1	4	..	1e.	..	....	....	.....	11	9	3	21	1	.....	.....	.....	.....	.....
	Long-ch'uen	1894	1	....	1	4	..	.....	..	....	....	.....	1	1	2	2	1	.....	.....	.....	.....	.....
	Uin-ho	1895	1	....	1	2	..	1	..	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Song-iang	1896	1	....	1	1	..	.....	..	....	....	.....	5	....	5	5	1	.....	.....	.....	.....	.....
	Siao-mei	1896	1	....	1	2	..	1	..	....	....	.....	3	1	4	4	1	.....	.....	.....	.....	.....
	NING-PO	1857	1	1	2	2	1	.....	..	....	....	1	8	11	....	159	1	.....	.....	.....	.....	.....
	Feng-hua	1866	1	2	3	2	1	3e.	1	..	2	.....	33	32	11	150	3	.....	.....	1	3	.....
	Ning-hai	1868	1	3	4	3	..	2	2	3	1	.....	81	47	17	192	4	.....	.....	1	14	.....
	T'AI-CHEO	1867	1	25	27	6	..	17e.	..	4	6	12D.	1,285	250	630	1,776	12	.....	.....	.....	.....	1D.
	Huang-ien	1896	1			3																
	UEN-CHEO	1867	1	4	5	9	2	4e.	2	1	2	11	179	131	34	431	5	1 24F.	1	8M.	.....	.....
	Ping-iang	1874	1	10	11	3	1	7	1	7	....	16	151	60	45	336	11	1 15M.	....	.....	1 O.R.	
† At discontinued stations		.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Total		140	137	271	646*	14	167	78	77	54	117	4013	2100	1262	9276	189	21 226	63	851	48 O.R.	
								Total, 507.					Total, 6,113.			English Pupils, 116						5H. 19D.
																Total Boarders, 342						

* To this add 50 Undesignated Missionaries and Students—Total for 1896, 696 } Total, 720 Missionaries.
Increase between January 1st and May 26th, 1897 ..... 24 }

† Some of these stations have since been resumed. In such cases the details given above are of *present* work.

Abstract of China Accounts.

Dr. *Disposition of Funds Remitted from England, North America, and Australia, and Donations received in China during 1896.* Cr.

	Tls.	cts.	Tls.	cts.
To Balances			48,308	62
General and Special Accounts :—				
Remittances from England—Nov., 1895, to Nov., 1896—				
Funds for General Purposes of the Mission £11,410 0 0				
Special Donations 7,150 4 10				
*£18,560 4 10				
£18,560 4s. 10d. produced at current Rates of Exchange	123,275	30		
Donations in China and Receipts from America and Australia (=at 3s. 0¼d. £7,863 8s. 2d.)	52,241	31		
From Rents, Exchange and Interest Account (= at 3s. 0¼d. £710 5s. 2d.)	4,718	67		
			180,235	28
			Tls. 228,543	90

	Tls.	cts.	Tls.	cts.
General and Special Accounts :—				
By Payments to Missionaries—				
For Personal use	131,547	50		
For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses, and sundry Outlays on account of Stations and Out-stations of the Mission	31,145	93		
For Expenses of Boarding and Day Schools..	3,827	46		
For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses	1,065	91		
For Houses Accounts (including Special Donations Tls. 13,882.41 for new premises in the following places—Chefoo, Chin-kiang, Kuei-iang, Ch'en-cheo, Ih-iang, etc.)	17,641	82		
			185,228	62
For Passages to England, America, and Australia (including Special Donations, Tls. 2,058.83)			8,372	14
Associates' Funds transferred to separate Cash Book			802	35
Balances carried forward			34,140	79
(Tls. 228,543.90 at 3s. 0¼d. = £34,400 12s. 4d.				
			Tls. 228,543	90

"NOTE.—This amount includes the sum of £1,647 11s. 0d. remitted to China during November and December, 1895, which was not acknowledged in the Cash Account for 1895. On the other hand, it does *not* include the sum of £3,485 19s. 11d. remitted to China during November and December, 1896.

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above Note.

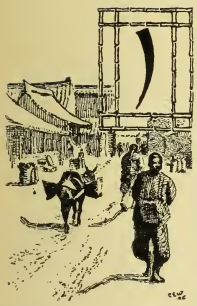
1, Finsbury Circus, London, E.C., *May 26th*, 1897. *(Signed)* ARTHUR J. HILL, VELLACOTT & CO., *Chartered Accountants*.

CHINA'S MILLIONS

Christian Giving.

BY MR. WALTER B. SLOAN.

[Read 2 Corinthians, viii., ix., R.V.]



IN these two chapters are contained the Apostle Paul's injunctions on the all-important theme of Christian liberality. Some directions are given as to the methods of setting aside the contributions in an orderly fashion; and there are likewise warnings lest anyone in giving should forget that the Christian must "be just before he is generous."

The essential teaching, however, gathers itself around the word "Grace," and the words "Grace" and "abounding," with which John Bunyan has made us so familiar, will be found recurring many times in the verses before us. It is not, of course, Grace abounding to sinners in their sins, but it is Grace abounding in the hearts of the saints, and making them abound in the blessed ministry of helping others who are more needy than themselves. It has been well said that "Grace is the love of God, spontaneous, beautiful, unearned, at work in Jesus Christ for the salvation of sinful men." And this definition of Grace still holds good as we see it in these chapters at work in the hearts of those who once were sinners, but who now, by Grace alone, have become saints.

Christian conduct, and the Grace which alone produces it, are so closely associated in the Apostle's mind that he cannot touch upon questions of right-doing without going on to speak of Him through whose Grace only it can be brought forth. Similarly, but in the reverse order, in the Epistle to the Ephesians, with its glorious vision of the union of Christ and His Church in heavenly places, it comes at last to the occupation of all the ordinary relationships of life in a right manner, as the true outcome on earth of this blessed union.

Let us, then, turn to the specific subject of Christian giving. And first we find the churches of Macedonia quoted as an example, or illustration, of giving according to "Grace."

"Moreover, brethren, we make known to you the GRACE OF GOD, which hath been given in the churches of Macedonia" (2 Cor. 8., 1., R.V.). The effects of the Grace are told us in the words that follow. With them it was a time of affliction and of poverty; but under these circumstances they abounded in joy and in rich liberality. It was a free-will offering, indeed. To-day it is generally those who are in need who entreat others to help them; and frequently such entreaties fall on unwilling ears. But here it was the givers who besought "with much entreaty" that they should be permitted to have a part in the privilege of ministering to the wants of the saints.

And even the expectations of an apostle were exceeded by the willing and glad response of these Macedonian Christians. This manner and measure of giving is so different from that which we are accustomed to to-day, that we may well ask: What is the explanation of it? And we find it in the words, "First they gave THEIR OWN SELVES to the Lord, and to us by the will of God."

Let us try and understand the significance of this. They did not, as if they were their own masters, decide that they would give a certain proportion of what they had; but, recognising the Lord as Owner and Master of themselves, they sought to know what proportion He would have them give. They did not think first of what would please Paul, nor even of the distress of their fellow-believers, but they *first* got face to face with the Lord in the matter, and then acted in the light of His presence. "How much owest thou unto my Lord?" is a question that we may well put often to one another!

Turning now from the Christians in Macedonia, we see the Corinthians reminded of all that Grace had already accomplished in themselves. They abound in faith, utterance, knowledge, earnestness and love; but Christian life is to be full in every part, so they must abound in "this grace" (*i.e.* of giving) also. May we not learn a much-needed lesson here? Is it not true that some of us would regard faith, earnestness, love, as supreme necessities of our Christian lives, and perhaps put the matter of giving on a different footing? We will give if we can. If we have enough for ourselves, then we shall give the rest. But here, to give is put alongside of the essentials of our life, and we can only place it elsewhere at our peril.

Now we come to the great central appeal. But first the Apostle writes: "I speak not by way of commandment." It would not accomplish the object in view if he did; for no law, however powerful, has been able to make the selfish heart of man unselfish. By what, then, does he speak? "For ye know the Grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through His poverty, might become rich." We have already seen how the Christians in Macedonia had come face to face with their Lord, and with what results. But here St. Paul, through the Holy Spirit, brings the full power of the light of God's Grace in Christ to

bear upon the hearts of his fellow-Christians in Corinth. It is not by taking in the force of a commandment that Christian giving will become what it ought to be, but by letting the full flood-tide of the love of God in Christ flow into our hearts. We have in this passage a measure of God's love in Christ—a plummet to fathom its depths. It comprehends all the distance that there is between what Christ was when He shared the glory of the Father, ere yet the world was, and what He became on our behalf when on the Cross He died for human sin. By all the measure of that unspeakable impoverishment, He has enriched us; and that is His appeal to us on behalf of others. "For I have given you an example that ye also should do as I have done to you" (John xiii. 15). Surely when "He gave Himself for us," it is but the natural result that we should "first give OUR OWN SELVES to the Lord." Not some of our money, not even the whole of our money, but our own selves, so really that in passing under His control, all that we have will be freely at His disposal. Then the manner and measure of our giving will not be a token of the hardness and the smallness of our own hearts, but rather a manifestation of the tenderness and the greatness of His wondrous heart.

Has not the Church to-day much to learn in this matter from these chapters on which we are dwelling? Does it not remain true that she often grudges her best workers to the heathen, instead of rejoicing that she is permitted to send forth suited instruments? Are there not still many Christian parents who hope that *their* children will not think of the Mission field, instead of rejoicing in the fact that He who gave all for them has given them something very precious to return to Him?

And, last of all, about money. When Christians give what they can spare, without affecting their comfort in the least, they fancy that they have done *all that can be expected of them*. But whose expectation do they mean to satisfy? Is it the expectation of the world? It will applaud when no real sacrifice is made. Is it the expectation of the Church? Even then we shall be wrong, for we are not responsible *first* to our fellow-Christians in this matter. Is it the expectation of the Lord? Can we say that we have done in this matter all that *He can expect* of us?

Once, when on earth, He said of the free-will offering of one woman, "She hath done what she could." May He who knows all hearts, as well as the amount of all our possessions, be able to say this again with reference to *our* offerings to Him, and to others for His sake!

"A Glimmer of Light Here and There."

BY MRS. ISABELLA BIRD BISHOP.*

IT is eight years since I was at a Conference in this hall, and it is impossible not to think of those who took leading parts in the meetings of the day, and of the hearts that have since ceased to throb, and the voices that are silent. But I can go back forty years to the first conference which was held at Barnet, when 120 met together. And at that day the subject of the Lord's coming was brought very prominently forward. There were such men as Dr. Horatius Bonar, and others there, not to speak of Mr. Pennefather, to whom the subject was of vital importance. I suppose the subject is of equal importance in the Mildmay Conference to-day, but possibly the aspect from which it is regarded may be a little different.

In that day the coming of our Lord was put forward, as no doubt it would be to-day, as the strongest incentive to personal holiness, to the growth of the spiritual life in the individual. But, no doubt, aspects of truth vary with different times, while the fundamentals and the truths themselves remain the same. It seems as if now those who hold strongly to the second coming of our Lord had awoke more to the view that the Gospel of the Kingdom must be preached through all nations before that event occurs.

THE SUBJECT OF FOREIGN MISSIONS

has gained a much greater hold on the Church in this country than it had forty years ago. There is a wider interest in this work, and I think it is impossible not to see it and to feel it. Statements by Missionaries themselves are much more widely diffused by the press than they were, and the prejudice against Missionaries has softened down to some extent outside the Church. Rapid communication, too, has done much. Then I think certainly that the rise and progress of the China Inland Mission has given missionary interest in this country a great impetus, and linked mission work with all classes and persons in this land. Then the Student Volunteer Missionary Union, with its enthusiasm, and the aim that it puts forward of the Evangelization of the World in this Generation, has no doubt stirred up a much stronger feeling than before. And there are smaller influences—photographs bringing both the heathen and the converted heathen home to every one here, lantern slides, missionary loan exhibitions in which the actual idols which have been discarded are shown. Then last, but certainly not least, there are

THE TESTIMONIES OF GREAT TRAVELLERS,

and especially I would mention the testimony of Darwin, which is not so widely known as it deserves to be, to the wonderful triumphs of the Gospel in the South Seas; also the testimony of Mr. Stanley, and of Miss Gordon Cumming. All these things have not only reassured those who are interested in missions as Christians, but they have also let the outer world know that missions are not the chimerical projects which they were formerly regarded as being, and that there is a substratum of fact, at least, for the accounts which Missionaries send home of the work of God among the heathen. All these things and many others have combined to assist the greater interest in missions which has arisen, and the rise of which I can remember well. Even after travelling home from a three years' journey, I think I see that within those three years the interest has both widened and deepened.

It is not from reaping in joy that I have come. In coming from the dark places of the earth in the far East nothing is more delightful and encouraging than to hear such a story as Bishop Ridley has told to-night, where the sower is the reaper, and where the triumphs of the Gospel are the same as in the old days. Just once only in three years of travelling—I may say in seven and a half years of Asiatic travelling—have I seen anything of the same kind, and that was in Corea, where the American Presbyterians have a large mission. It was in the west of Corea. In what had been

THE MOST WICKED CITY OF COREA

there is a living church, itself a missionary church, the creation of one year. a church which had erected three church edifices and a number of schools, and was at that moment paying a number of evangelists and catechists out of its own poverty. I was at a whole week of meetings of persons who had come from villages at great distances away to receive instruction in Christianity, they having learned something of the way of God from those who had been scattered abroad at the time of one of the battles in the war between China and Japan. The room was crowded in which these people met night after night. The feeling was something contagious. I think one felt. if one had never felt it before, that there was a Power present which was not of this earth. And as I looked upon those faces in which a new light was shining, and as I listened to

* An Address given at the Mildmay Conference on Thursday evening, June 17, 1897.

the prayers, which were interpreted to me by one of the Missionaries, and to the wonderful stories that those people told of the spread of the Gospel in their villages, before European teachers had been among them, it was evident that the old Gospel, with the truth of the sin of man and of judgment to come, and of the love and justice of God, and of the atonement of Christ, and of the work of the Holy Spirit, is still as powerful as it ever was in the first days; that the Gospel is still "the power of God unto salvation to every one that believeth," and that its transforming power is no less than of old. Some of those people that I saw were people who in that wicked city had been

NOTORIOUS FOR THEIR WICKEDNESS,

and who had been washed and sanctified, and were walking in the faith of the Lord Jesus Christ and doing honour to their Christian profession.

So that, if one speaks of the darkness of the heathen world—and I have a most vivid realization of it—one must realize that in the hands of those who go forth to preach there is the old strength and the old power, not of man but the power of God unto salvation, and that though the difficulties seem so enormous when looked at from a human point of view, they are not insurmountable by any means.

It may be that when those who come home and have seen those things speak of them, as is most natural to speak of them, unconsciously an impression is produced as if the work done were larger than it really is. I have heard more than one person say, "There won't be need for many more Missionaries, surely! The world is almost converted, is it not?" Well, my view of the world is that there is but a glimmer of light here and there, a feeble glimmer just enhancing the darkness that surrounds it; and that while those to whom missions are dear may be grateful to God for the success which has attended effort, and for the souls that have been brought from darkness into the light, yet all this seems only to make the fact more fearful that there should be this vast area of darkness which extends here and there and everywhere round these small centres of light.

It is possible that a traveller spending some years in those countries, living very much among the people, sees more of the darkness and less of the light than those who are engaged in spreading the Gospel. But yet the fact remains that

EVERYWHERE THERE IS A DARKNESS

that can be felt. And of the elements of that darkness it seems to me that people at home have very little conception. The day-spring from on high has visited us, and has guided our feet into the way of peace, and the very heritage of light and of blessing which we have may, possibly, blind our eyes to the intense darkness which is the heritage of the larger part of the world. When we come to put the thing into plain figures—ten hundred and fifty millions of our race in ignorance of the Lord Jesus Christ, and an estimated number of eight hundred millions who have never heard of Him—it is impossible to realize the enormous number of souls without hope, because without God, in the world. At this day, after our Lord has ascended into His glory for nearly nineteen hundred years, that the very world for which He died is ignorant in a great measure of His name, is a reproach to the Church, and a reproach, so far as we are not heart and soul in the matter, to ourselves.

SCENE ON A SI-CH'UEN ROAD.

And when one reflects upon what the want of the knowledge of our Lord Jesus Christ is, the consideration becomes more and more awful. Time will not allow that I should go into numbers, but to travel hundreds and thousands of miles and not to see a point of light, not to see one man or woman framing his or her conduct by the precepts of Christ; to know that of all those who are perishing and dying there is not one who has hope beyond the grave; that there is no knowledge of the love of God, or of the atonement of Christ, or of that light which He who is the Resurrection and the Life has caused to shine upon the future of the human spirit; that their life is dark here—how dark only they who have been in those countries can know—and that it leads to a hereafter which is dark, a hereafter without hope; and that thirty millions of the human race not having heard of the Redeemer are passing annually into Christless graves—this is what we have to consider; and we have to consider, too,

WHAT IS OUR PART IN REMOVING THIS TERRIBLE DARKNESS,

in fulfilling the Lord's latest command to go and teach all nations, and so prepare the way of the Lord that in His mysterious wisdom it may be possible for Him to return. We may be delaying His coming, and that is a matter for every one of us to consider; but not so much at a Mild-may Conference as at ordinary mixed gatherings of people, because, I suppose, all here are Christians, and are doing much to advance the cause of Christ. I think it was Bishop Ridley who used the phrase "to the utmost of his ability," and we must each of us, I think, as it were, organize our lives and see what is the utmost of our ability, lest the light that is in us should be darkness on that subject.

And if I may say a few words with regard to work which commends itself to me as work to be done for the heathen, and if I may pass on a few of the thoughts which have suggested themselves to me in long, solitary journeys in heathen and Mohammedan countries, I should just divide the work to be done into two classes.

The first work, it seems to me, for Christians to do is to pray. More things are accomplished by prayer, it has been said, than this world dreams of; and the hands of those who are fighting the battle abroad need to be

UPHELD BY THE PRAYERS

of those at home. One hears, perhaps, in a church just the one solitary allusion to foreign missions: "Lord, do Thou hasten Thy kingdom." And even in the English service

there is little enough mention made of those who lie in utter darkness, outside the pale of Christianity. Is there not some agonising prayer needed, more of the spirit of those who in old times kept vigils through the night to pray for those who were unconverted?

The reason of our poor and shallow and non-continuous prayer seems to me to be our callousness to the actual state of the heathen world. We hear of it and hear of it till the stories seem to lose their power over us, and our imagination does not go out to imagine what it is to be utterly without God in the world. And so, being callous and perhaps growing increasingly callous—and callousness and extravagance are the two things that are making the greatest impression on me now on returning home from the East—our prayers are cold, and we have so little of the spirit of Jeremiah, who said: "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain!" And we know how St. Paul wept, when he wrote to the Philippians, over those who were enemies of the cross of Christ. May we not ask of the Giver of all good gifts, that He would give us this tenderness of sympathy, this anguish of thought as we think of the heathen for whom, as for us, Christ died, but who have not one of the blessings that He bought with His blood? Prayer is a work that lies within the reach of everybody. No person is too weak, or too ailing, or too occupied to pray, to pray that God would pour out His Spirit upon all flesh, and bless every instrumentality used for spreading the knowledge of His Son.

Then the cry is for

MEN TO GO FORTH.

Wherever I have been in the East the complaint has been, "There are so few men!" There are certainly many women coming forward, but the paucity of men is the one great distress of those whose duty it is to select them and send them forth. There must be here to-night young men who are strong, and who have "overcome the wicked one"; is there not a call to them to give themselves up to this greatest of all works, to be fellow-workers with God in this particular field of service? I would not for a moment disparage work at home. For the Church of Christ there are no home missions and no foreign missions, properly speaking. The field is the world, whether at home or abroad, and in the sight of God there is not a stranger, or an alien, or a foreigner. But the call is imperative, surely, that those who are in darkness and who have never heard of Christ should have this blessed Gospel carried to them, and that they should be brought to know Him of whom they have never heard. And how shall they hear without a preacher?

This call seems to be emphasized for those who are free to go, who have not yet become entangled by the ties of profession, perhaps, or of entrance into business. The call comes to them to go and to sacrifice any possible prize and profession at home to that prize of "the high calling of God in Christ Jesus," as it were, dangled before the eyes of those who will go to seek the lost sheep in foreign lands.

The majority cannot go and must not go, but work lies to the hand of everyone. I scarcely like to venture to speak in this assemblage of the work which seems to press upon my thoughts very specially on returning home—

THE WORK OF SELF-DENIAL

for the sake of the Lord Jesus, in the first instance; and, next, for the sake of those souls, the ten hundred and fifty millions of our race who are living and dying without hope. What are our self-denials compared with the self-denials that we read and hear of? What are our self-denials as compared with the self-denials of two paupers that I have heard of, one in Doncaster and the other in Glasgow, who, living upon a miserable parish pittance, with but one luxury in life, sugar in the tea, have actually given up the sugar in the tea in order that they may give twopence a week to spread the Gospel of the Lord Jesus? That seems to be true self-denial—not the touching men's burdens lightly with our fingers, but the carrying them heavily on our own shoulders till they eat into the shrinking flesh. So alone can we fulfil the law of Christ.

Self-denials seem to press upon us in so many different ways. What is self-denial to one is not to another. But there are possibly self-denials surely within the reach of all, even those of us who have given, as we say, to the extent of our ability. And I think, perhaps, many things may occur to those who are here as things which they may very likely practise themselves, but which are a self-denial and a cross to urge upon others. And yet, is not that cross to be taken up, that cross of urging upon others to desist

FROM THE FRIGHTFUL EXTRAVAGANCE

in dress, in houses, in equipages, in holidays, and in other possible ways? The god of this world seems to have become incarnate in the utterly selfish extravagance of our day, and in the despotism of fashion; and those who have received a higher revelation, and who know for themselves the grace of the Lord Jesus Christ, have surely much in their power in urging upon the thoughtless—and many are extravagant through thoughtlessness—what the claims of the Lord Jesus are upon them; that He claims that self-denial and nothing else shall be the rule of life—self-denial for His sake first, and then self-denial for the sake of our brethren and sisters. In that way surely we may all take up our cross and deny ourselves daily.

And it is quite possible for us to interest people in missions who have never been interested before—not by bringing them to missionary meetings so much as by telling them of the wonderful things that we have heard or seen, telling such things as reveal a new world of interest to those who have never heard of them, and interesting them to such an extent that they will become contributors to spread the Gospel, and, perhaps, through these means receive it in the love of it in their own hearts. We are all accustomed to think that the Gospel may have grown old and have lost its power in coming down through the centuries, but such stories as we have heard to-night, of tribes converted and the fruits of faith brought forth, may prove to many that the Gospel is still the power of God unto salvation, and that it has lost nothing in its progress through the ages.

But I think we may all

READJUST OUR EXPENDITURE

in the light of the precepts and example of Christ. There are so many things that we could cut off if we would. When we look back upon our fathers and what they considered necessaries and comforts, and look at what we consider necessaries and comforts, there is certainly something which may be dropped, if it be but the wearing of an old-fashioned bonnet or the giving up of a week of a summer holiday, or the taking of a house in an unfashionable situation when it would be possible to take one in a fashionable situation, or the sacrifice of the desire to fill our houses with objects that are pleasing, aye, or the denial to ourselves in the taking of periodicals. There are numbers of things that must occur to every one of us in view of our expenditure, in view of the cross of our Lord Jesus Christ, that we could and must sacrifice for His sake if we would be conformed to His image.

The time allotted to me to speak is at an end, but I cannot help saying that during the time we have been met together, singing Christian hymns and praying to the Lord God through Jesus Christ, at least

SIX THOUSAND HUMAN BEINGS

out of that large world which has never heard of Christ have passed away. Can we be callous to this, that they are passing in one ceaseless procession from Christless lives to Christless graves? We speak of the world being evangelized within this generation, and yet we seem to be almost content to let people pass away at the rate of eighty-three a minute without a knowledge of the Lord Jesus Christ. The fact does not take hold of our thoughts. We regard the condition of the heathen so easily that perhaps it may never interfere with our enjoyment of any one of the great things which we owe to Christianity.

Let us all seek to fulfil something of that duty which we owe to our Lord, and let us all strive in every act of expenditure, in every thought of expenditure, to arrange so that we shall never forget that question, "How much owest thou unto thy Lord?" So many voices are now calling us to increased self-sacrifice and increased effort to

spread the Gospel of Christ. The shadows of earth's closing day meanwhile are deepening for many of us as we journey towards the sunsetting, and the Missionary's knowledge of the heathen world increasing daily. And yet another voice calls, and that is the Master's voice; He pleads with hands that were pierced for our redemption, pleads all the day long with His Church, callous it may be, and selfish it may be, but loving Him still: and putting on one side all the things that please, all the things on which in times past we have spent our money, does He not ask, "Lovest thou Me more than these?"

"Great and Mighty Things."

BY REV. D. M. STEARNS, IN "KINGDOM TIDINGS."

ON Tuesday, June 8th, accompanied by Rev. H. Loomis, of the Bible Society, and Miss Ballagh, both of Yokohama, we embarked on the steamship "Kobe Maru," of the Japan Steamship Co.'s Line, Captain Swain, Commander. Rev. Jas. Ballagh, Rev. Dr. Meadman, pastor of the Union Church, Captain Storer, of the ship "John McDonald," Mr. Staniland, and other friends who had enjoyed the Bible studies, saw us safely to the ship. At twelve noon promptly we steamed away from Yokohama, my heart praising God for the host of friends whom His Word had raised up for me in those three weeks. The ship "John McDonald" dipped the American flag to us as we passed.

We arrived at Kobe, 360 miles from Yokohama, at four p.m. the next day, Wednesday. Rev. Dr. McAlpin came off to tell us that a service had been announced for 5.30 p.m., another for the evening, and at least two for the next day, as our steamer would not sail till Friday.

Seeing the steamship "Victoria," on which I had crossed the Pacific, in the harbour, and about to sail for Tacoma, in company with Mr. Loomis I paid her a brief visit, and was glad to greet again Captain Panton, Surgeon Harrison, and other officers who had been so kind on the voyage over. I was then privileged to pass on some Living Bread to hungry souls on that day and the next to four different companies, chiefly of Missionaries and workers, holding three services in Kobe and one at Osaka, about twenty miles distant. I was kindly entertained while on shore by Miss Barrows in Kobe, and Rev. Dr. Gulick in Osaka; the service in the latter place being held in the hospital parlour of Rev. Archdeacon Warren, of the C.M.S. Mission.

At 11.30 a.m. on Friday we steamed out of the harbour of Kobe, and began our 250 miles of magnificent scenery of the great Japan Inland Sea; the hills terraced with farms to the very top in many places, and the Japanese villages at the foot or part way up the hill reminded one very much of Swiss lake scenery.

At 6.30 a.m. on Saturday we anchored at Moji, opposite Shimenosaki, to receive coal, and in about three hours had received over 150 tons from six barges by the hands of about 150 men, women and boys passing it into the steamer in little baskets holding about two shovelsful each. It is wonderful what can be accomplished in a short time by patient, steady toil, and by all taking part.

At 11 p.m. on the same day we anchored in Nagasaki harbour, and retired to rest ready for whatever He might appoint us on the morrow. Before 7.30 on Sunday morning Revs. Pieters and Vail came on board the steamer to welcome me, and to inform me that having heard of the blessing at Yokohama they wished to share it also, and had arranged two services for me. I accordingly spoke at 10 a.m. to about 100 Japanese through an interpreter, and at 3 p.m. to about thirty-five Missionaries and workers who assembled in spite of a pouring rain, which continued all the afternoon. The rain assured us that His Word would accomplish His pleasure (Isa. 55 : 10, 11.)

At 5 p.m. on Sunday, June 13th, we steamed out of Nagasaki harbour, bidding farewell to Japan for the present, and headed for Shanghai, China. In the four weeks, less one day, which we spent in Japan, He gave us sixty-six services in eight different cities and towns; twenty-five with Japanese through an interpreter, and forty-one in English. He did it, and results are with Him.

We had a beautiful sail across the China Sea, which was as quiet as a river, and on Tuesday morning, June 15th, while yet far out at sea, found ourselves in the muddy waters of the Iang-tsi River. At 10.15 a.m. we anchored at the mouth of the Woosung or Shanghai River to await the rising of the tide. At 12 we proceeded on our way, and at 2 p.m. were fast by the pier in Shanghai. Mr. Ahlstrand, one of the China Inland Mission Missionaries returning from furlough (who joined the steamer at Kobe, where also Mr. Loomis and Miss Ballagh left us), and I took barrows for our luggage, and rikshas for ourselves, and were soon at the China Inland Mission Home. Mr. Neale meeting us on the way up from the pier, where we received a hearty welcome from Messrs. Stevenson, Cooper, Broumton, Stark, Mrs. Walker, and the other brethren and sisters of the staff at headquarters. Miss Lillian Cobb, a member of my Scranton Church, and for nearly five years now a Missionary of the W.U.M.S. at the Bridgman Home, was soon on hand to greet me also. In the evening I spoke to about seventy people in the China Inland Mission Chapel.

On Wednesday, June 16th, I accompanied Miss Cobb to visit her schools in the native city, and it was refreshing to see the glad greetings and hearty welcome she received from parents and children everywhere. I took lunch at the Bridgman Home, and received a warm welcome from all the workers there, after which I paid a hasty visit to the Hospital, and was shown the work by Drs. Reifsnyder and Garner, who minister daily to hundreds of the sick and suffering, assisted by Miss Bruminger. All who come have the Gospel preached to them by faithful Bible-women while waiting to be attended to. At 3 p.m. I spoke to over 150 men, women and children who crowded the little chapel at the Home, Dr. Reifsnyder interpreting for me. Meetings at 5 and 8.30 p.m. at the China Inland Mission Chapel, and at 6 at the Seamen's Mission, filled up this first full day in China. At 10 p.m. Mr. Cooper and I, accompanied by his wife and children, whom he is taking to the hills for their health, embarked on the steamship "Poyang" for a trip up the Iang-tsi to Han-k'eo, about 600 miles from Shanghai. Leaving a little after midnight on Wednesday, we arrived at Han-k'eo on Sunday, June 20th, about 9.30 a.m., having passed such cities as Chen-kiang, Nankin, U-hu, An-k'ing, Kiu-kiang, etc., having stopped a number of times to unload or receive cargo, and to send off or take on passengers. The mountains, and valleys, and islands, and farms, and villages along the shore; the water buffaloes, and great flocks of ducks, the many junks, great and small, etc., give one much to look upon and think about on such a trip, but the question is always in mind, What more can be done to give the people the Gospel, that out of them may be gathered the contingent from this land of the Bride of Christ?

Mr. Jones met us at the steamer at Han-k'eo, and about five minutes' walk brought us to the China Inland Mission headquarters, where we received a hearty welcome from Mr. and Mrs. Fishe and Mrs. Jones. Some of the mottoes on the walls of my bedroom, such as "Let the peace of God rule in your heart," "I will trust and not be afraid," were messages from the Lord to my soul. At 2.30 p.m. we visited Dr. Griffith John's Sunday school of 200 Chinese men and women, and at 3 p.m. attended the preaching service, there being present about 300 Chinese. Dr. John being absent for a rest among the hills at Ku-ling, the service was conducted by Dr. Gillison, one of his fellow-labourers, with whom and his good wife we afterwards took tea. At 6 p.m. there was a service at the Seamen's Rest, attended by about 120 foreigners, and addressed by several Missionaries. Both the Chinese and Foreign services were in honour of Queen Victoria and Great Britain.

On Monday, June 21st, under the kind guidance of Rev. Mr. Sparham, another of Dr. John's fellow-labourers, and accompanied by my kind and faithful China Inland Mission friend, Mr. Cooper, each of us in a sedan chair, we visited several of the preaching stations in the native city in connection with Dr. John's Mission, where hundreds of natives hear the Gospel through native preachers for several hours every day: while many sit for an hour or hours, some step in a few minutes as they pass by, and then go on their

way. Who can estimate the result of this constant seed-sowing? On this same afternoon we visited a Mohammedan mosque, and a Buddhist temple and guild, and saw something of the work at the Methodist Mission, specially the work among the blind; one blind boy had committed to memory the whole New Testament, and promptly repeated several passages I asked for. At 5 p.m. I gave a Bible reading to about a dozen Missionaries, and after tea we went on board the steamer to begin our journey down the river. Our first stop was at Kiu-kiang, about 10 a.m. on Tuesday, June 22nd. Here we were kindly entertained at the China Inland Mission Home by Mr. Broomhall. Dr. John Anderson, my No. 13. Miss J. A. Smith, my No. 19, and Miss Robson had come from Ta-ku-tang, about fifteen miles, in chairs, to meet me. Mrs. Cooper, whom we left here with her children on our way up the river, and Miss Hancock, both on their way to the hills at Ku-ling, were waiting for the meetings. These, with Missionaries from other stations in the city, attended the Bible readings which were held at 11 a.m. and 4 p.m., and the Lord gave us a great refreshing. This was the Queen's Jubilee day, and we honoured it by sitting at the feet of the Prince of the kings of the earth.

Early on Wednesday, June 23rd, the chair-carriers started off with our friends for Ta-ku-tang and Ku-ling, and at 3.30 p.m. Mr. Cooper and I took steamer for our next stop down the river. We arrived off An-k'ing about 10.30 p.m., were met by Messrs. Brock and Wilcox, who came off to the steamer in the barge, and found ourselves on shore about 11 p.m., outside the city of An-k'ing, with the gates shut for the night; thus a night in a Chinese inn became one of the "all things" for this occasion, and we trust that God was glorified. By 6 a.m. on Thursday, June 24th, we found ourselves at the China Inland Mission Men's Training Home, and here in two days we had six Bible studies, including those at morning prayers, with the twenty-two Missionaries resident, or on their way to the districts to which in due time they may be assigned. This was, indeed, a time of great blessing. I had met some of the men at Niagara a year ago, some at Chicago several years ago, and one had attended the class at Brooklyn. One of the sights thrown in here was a great annual idol procession of much pomp.

On Friday evening we found ourselves again on the steamer proceeding down the river, and arrived at Chen-kiang on Saturday, June 26th, about 3.30 p.m. Dr. and Mrs. Cox, from India, who are in charge here at this important central station, gave us most home-like and hearty welcome to this really beautiful city. At 5 p.m. we had a Bible study with the Missionaries whom we found here, either going to or from their stations, and with those of other societies who assembled. On Sunday, June 27th, I had a service with the Missionaries and foreigners at 9.30 a.m. and 5.30 p.m., and at 3 p.m. spoke through an interpreter to about 120 Chinese, men and women, at the chapel of the Methodist Episcopal School.

On Monday, at 7 a.m., Mr. Cooper, Dr. Cox and I were off in a comfortable house-boat for Iang-cheo; having a fair wind most of the way, we covered these twelve or fourteen miles across the Iang-tsi and up the Grand Canal in about four hours, and found ourselves at the China Inland Mission Women's Training Home, which is under the loving management of Miss M. Murray, assisted by Miss King. Here, on this day and the next, we had four Bible studies with the ladies in the Home, the Missionaries of this and other societies in the city, and some from distant stations, who, in the Providence of God, happened along at this time. They gathered to the number of thirty or more, and the Word was greatly enjoyed. Here also, on Tuesday morning, at a crowded Chinese service, seven men and women confessed Christ by baptism, and I had the privilege of enjoying the communion with about forty Chinese Christians, and of addressing them through an interpreter. This work is in charge of Rev. and Mrs. Pearce, who are among the oldest of the China Inland Mission Missionaries. It was one of the never-to-be-forgotten items of this visit to enjoy for a couple of hours the loving kindness and hospitality of Rev. and Mrs. Wright of the Methodist Episcopal Mission.

On Wednesday, June 30th, at 7 a.m., we were off again by house-boat for Chen-kiang, arriving before noon, and, after enjoying a few hours more of Mrs. Cox's kind hospitality, we left on the steamer for Shanghai, where we arrived about 10 a.m. on Thursday, July 1st, and were soon once more at home among the friends at the head-quarters of the China Inland Mission in China. At 5 p.m., through the kindness of the matron, Mrs. Walker, who gave up her women's meeting, and the efforts of Mr. Neale, who has a way of making things quickly known, we had a gathering of over fifty men and women for a Bible study. Thus the Lord opens doors everywhere, and I have only to do as occasion serves me as His messenger with His message. He has thus far given me twenty-four such opportunities in China, and there are at least ten or twelve awaiting me in the next eight days ere I sail for India. I expect (D.V.) to sail on July 10th on the P. and O. S.S "Ravenna," due at Colombo, Ceylon, about July 28th; thence by some other steamer to Calcutta, about four or five days' sail; so that India seems to be His place for me for August. If the weather shall continue to be as almost unprecedentedly cool and pleasant as it has been thus far, there will be no trials in that direction. His loving kindness is wonderful: but His name is "Wonderful." Ask that I may have sure and very clear guidance from India onwards, and that I may ever abide "In His hand for His pleasure."

The Province of Hu-nan.

BY REV. GEO. HUNTER, M.A., OF I-CH'ANG.

WE are so familiar with the word "Hu-nan," and are hearing so often about the province and the people who live in it, that we are apt to forget it cannot be so well known to others. I should think there is little chance of repeating an old story if a little more is told in detail about our vast parish.

Hu-nan is one of the central provinces of China. Coming to it as we do, you would strike it first about 100 miles above Han-k'eo, or 700 from Shanghai. Here, for some distance, the right bank of the Iang-tsi is Hu-nan ground. But the border keeps more to the south than the river does, so that by the time we get to I-ch'ang, three hundred miles further up, we are almost one hundred miles from the nearest point of Hu-nan. Why we are so far from our parish I shall tell you immediately.

The province is, roughly speaking, a great square, its length being, as nearly as I can judge, about 300 miles, and the breadth a little more. It contains as many square miles of territory as there are in all England, and more than half of Scotland as well.

Yet I suppose one could count on the fingers of one's hand all the centres from which Christian light goes forth, and these not mission stations, but places where there are little groups of Christians. The population is estimated at sixteen or eighteen millions, i.e., about four inhabitants of Hu-nan for every inhabitant of Scotland. I question if one in two or three thousand has even had the least chance of being saved. We are probably beyond the mark two or three times over if we say one in ten thousand is in any sense a Christian, or a saved man. Yet God loves them every one, and Jesus died for Hu-nan, too.

Nor do the mere figures give one an adequate idea of the relative importance of the province. Hu-nan stands out among the other provinces of China as wealthy, prosperous and influential beyond most. Its natural resources are great; it produces mandarins and officials in far greater proportion than many provinces, and for various reasons its prestige is great and acknowledged. At home, I suppose, one "province" is pretty much the same as another. Here it is not, and it is quite a common reproach to have thrown at one, "You people can't preach in Hu-nan": "You can't get any Hu-nanese to 'eat your religion.'" Or, as they said when we were in Hu-nan at one place, "They are not foreigners; there is not a foreigner who has courage to come to our province."

There is a sting and reproach in words like these, which many hearts out here, both Chinese and foreign, are crying to God to remove. Will you not help in the prayer? Will you not join in the work? If what concerns you touches the apple of the eye in

our Redeemer's case, surely what concerns His cause and His honour should deeply touch your hearts in turn.

God—it is the conviction of most who are trying to work in Hu-nan—God is now opening up the way as never before, and giving much encouragement to press on. But still there is not only "much" but "all" the ground to be possessed, and we want all God's people behind us, if they can't come with us, as we go up.

The province, so far as I can judge, falls naturally into two divisions. Beginning near the south border, a long river—the Siang—with many tributaries, flows almost due north the whole length of Hu-nan, comparatively near the eastern border. Another river, or river system, the Uen, starts in the south-western corner, and flows slant-wise across the province to the great Tong-ting Lake—three times as large as all the lakes in Scotland put together—and then out into the Iang-tsi near the north-east corner, having united with the Siang as it passes through the lake.

Between these rivers the map seems to show a hilly, sparsely-peopled district. In the former, or eastern, river basin, about the middle of which lies the capital of the province, Chang-sha, a good many attempts have been made to gain a settlement. The London Mission, under Dr. Griffith John, and other societies have sought it from Han-k'eo; the American Presbyterians have started from Canton and the southern border, and have organised a small church a little way in, though I am not aware of their having any settled agent. Some of our China Inland Mission workers have done a little in the south-east corner, starting from stations in the adjoining province of Kiang-si.

It is to the western half, the Uen River system, that I am looking as the part of the province likely to be our sphere of work. It lies conveniently for us here, and there is no other mission likely to work it, I believe. Of course, we are a good way from the province here, the reason being, first of all, that no place can yet be got in the province, and then the fact that a house was needed here, and had to be built for general mission convenience. But I hope by-and-bye to migrate into the parish I am to work in, and shall be glad when God opens the way to a home there. There are several large and important cities on this side of Hu-nan, one of which, Chang-teh, I have been in, and like much.

I must not be wearisome, so shall not say more about our "district," except this, of course, that we shall very much value earnest prayers on our behalf. "And for what shall we pray?" it may be asked. Ask, please, that we may have grace and sanctified wisdom to plan out our operations, and go to the right places. Ask, too, for competent native workers as fellow-helpers.

DOMESTIC WATER CARRIER.

Evangelizing in Hu-nan.

MISS JACOBSEN.

ON my way to Hu-nan I spent a few weeks at Ta-ku-t'ang. There were other sisters there for a change, and we had a blessed time of prayer together. One evening, while calling on God, praying especially about destroying the devil's kingdom, we heard a cry of "Fire!" from the street below, and a cracker shop was burned down. This made the people more eager that night to listen to the Gospel preached to them by the evangelist and some native Christians.

The time came for me to leave this pleasant circle of friends at Ta-ku-t'ang, accompanied by a native Christian who had come down from the north to take up work in Hu-nan, which he felt specially called of God to do. We got a boat to take us to the nearest station to the border of Hu-nan. A day or two after our arrival the native Christian, Ren, was sent in advance to rent a house as near the border as possible. By the good hand of God upon him, he rented one five minutes' walk from the border. I joined Miss Smith in a village at which she was staying, where several of the villagers were interested in the Gospel, and we had happy meetings every night; and, as Ren was to go alone into Hu-nan, we specially prayed that God would raise up some one to work with him, and He answered our prayers. The teacher in the village was saved, and was much blessed by the parable of the Prodigal Son, afterwards composing a hymn on the parable. As he felt eager to keep Sunday, he was very soon opposed by the heathen. When asked if he would like to go on to join Ren, and work in Hu-nan, he was very pleased, and is now helping to preach the Gospel in that province. A farmer, who had taken down his idols, but who appeared very dull and sleepy at the meetings, became marvellously quickened by the Spirit's power, and went soon after to aid them.

A little later I started for the border, to commence in the village in which Ren had

rented the house, an old woman of sixty escorting me. We hired a boat, and it took us eight days, going up a clear, shallow, and narrow river—a branch of the Kan River—near the border. The scenery was lovely; hills on both sides, sometimes dark and coloured with the minerals contained in them. At length we came to a village, where we transferred ourselves to a chair for the remaining half day's journey overland. Soon it became noised abroad that a foreigner had arrived, and men and women came, too many for the boat to hold; so we had to go nearly two miles further on to hire our chairs. To our great amazement, when we arrived, about a thousand people had gathered on the shore to see the foreigner, who they had heard was coming. I had to go on shore to be seen by them. Two old women, who thought I felt very much afraid, each took a hand and held me tightly, leading me through the crowd, and repeatedly told me not to be afraid. Twilight coming on, I returned to the boat, and the cook who was with us told the Gospel to some men who came on board until a very late hour in the night. That night we did not sleep much.

Long before daybreak we rose and got our things ready for starting. We had arranged for the chair-bearers to come at daybreak, and they were ready; but, just as we were starting, the men became unwilling to go, and the old woman and I decided to walk. As I was very much afraid, fearing that crowds would follow us when passing the big villages and business places, as they had never seen a foreign woman before, I put on the woman's dress and apron—an important part of the dress in that district. It was fastened with a silver chain to two silver buttons, and with head well wrapped up, it being a stormy day, this helped to conceal the fact that I was a foreigner. When we had walked for half an hour, we stopped and poured out our hearts before God, asking Him to protect us, as we two women, with the farmer for our guide, were nearing the border of Hu-nan. Village after village we passed, and no one seemed to take any notice of me. As the women there have large feet, mine were not very conspicuous. We went on undisturbed until we came to some soldiers' barracks, five minutes' walk from the house which Ren had rented. Thirty or forty men, most of them Hunanese soldiers, were stationed there, and it was with great fear that I passed on. A good many of them were outside the barracks, and some called me a "foreign devil," others a "Ning-po woman." You can imagine that it was with great joy that we arrived at the house, and met our native brother, who received us with gladness.

Men and women soon came to see me, and we had splendid opportunities of telling them the Gospel. After having been there six days a Hunanese woman, who was very eager to learn our hymns, came. On her first visit she stayed for half a day, repeating the sentences we taught her over and over again, and asking if she might return. Our woman invited her to spend a night with us, and she gladly accepted the invitation, spending three nights with us and learning several hymns. We heard her, in the stillness of the night, repeating what she had learned, and sometimes calling upon the name of Jesus. She went and told her relatives, and one day the wife of an ex-official came to see us. She had been separated from her husband for seven years, and had now made up her mind to enter a nunnery. She was to pay forty-five dollars, and to remain there for the rest of her life. As she told her sad story the tears rolled down her cheeks. My aged woman exhorted her not to take this step. She spent a good part of the day with us, and seemed interested in what we said. A few days went by, and one of her household came and told us that this lady wanted to believe in our doctrine, and not go into the nunnery. We could hardly credit her words, but soon found that they were true. She herself came one evening after the sun had set, bringing a basket of food which she wanted to give me as a present, and bought Mark's Gospel, staying with us for evening worship. She knelt down with us, and after the meeting she came to my room, nor would she leave before we had had prayer together. She, too, prayed a long prayer, telling God her troubles. The next morning she came again, and invited me to go to her home.

This was my first visit over the border, as her home is in the first village after entering Hu-nan here. It was a grand house, with flower garden and a coloured glass wall facing the garden. She took me around to all the rooms in her apartments, and, as her husband was absent, she also showed me the rooms occupied by him, for, although living in the same house, their household arrangements were separate.

Crowds of women came to see us. The old woman and I were busy all day teaching the women and girls to read, of which they seem very fond in that district. Our landlady was especially eager to learn, reading page after page taught to her by her son in the long evenings, and she came to see me every day. The first thing she would do was to take the hymn book and go through a number of hymns; afterwards, she would take my hand and say, "Now we must pray," and going into the inner room we had blessed times together in prayer. This continued day after day. The inmates of her household said that there was a remarkable change in her, and there seemed a better understanding between her husband and herself. Her husband was an old man of sixty-eight, and not less friendly to us, taking a fatherly interest in all we did.

We heard different kinds of rumours day after day. Sometimes the people were coming to rob and turn us out; again, they were going to pull the house in which I stayed down; at other times, to kill the foreigner. The officials from the nearest Yamen sent a messenger exhorting the landlord, as well as the head men of the district, to do all they could to turn us out; but they were unwilling to do so, one reason being that some people were cured in a remarkable way from malaria through quinine they had obtained from us, and were very friendly, doing all they could to protect us.

I have never been to any place, during my eleven years in China, where the people were more eager to learn to read and hear the Gospel. Most of the women have large feet. The girls marry at a late age, and some of them do not marry at all, the reason being that, as there is a nunnery near by, many of them have a great desire to enter it and become vegetarians, so as to get happiness in the next world. There are now three native Christians telling the Gospel every day in that village. Please pray in faith for these native workers, and for those of the people of Hu-nan who daily hear the Gospel.

W. GEMMELL.

SINCE writing last I have been almost alone, either in Shih-sheo, or journeying in Hu-nan. Mr. Hunter and I went on a journey together last autumn, going as far as Chang-teh Fu, in Hu-nan, the most compactly built and finest Chinese city that I have ever seen. Remaining there a week, in a quiet way we made known the Gospel as God gave us opportunity. This year I have twice visited the province, in company with our evangelist, Mr. Ho. On the first occasion we visited a nice Hsien city, named Huaiang, on the border, situate just twenty-three miles from Shih-sheo. Mr. James and Mr. Dorward visited the place some years ago, but had to quit, owing to the hostile attitude of the populace. They tried to expel Mr. Ho and me, but God helped in a most wonderful way, enabling us to remain in the city several days, during which time we sold all the Gospels and tracts we had with us. The first day of our stay an escort of soldiers accompanied us to the City Temple, where we sold our books to eager purchasers. Huaiang would be a most desirable city to open; it is governed by Ioh-cheo Fu, and not very far from the Tung-ting lake.

I got back to Shih-sheo two days ago after passing twenty-one days in the Li-cheo prefecture of Hu-nan. Several of our men have been in the Li-cheo district, but the people, being exceedingly anti-foreign in the city, they have only spent a night in the Ia-men; and then passed on. After a pleasant three days at Mr. Ho's native town, we arrived at Li-cheo on a beautiful Monday afternoon, and were fortunate in getting a room in a good inn. After settling down, went to see the mandarin, who promised to extend to me all the necessary protection while within his city. Entering on our work with much caution the first four days, it surprised us that

no one recognized me as a foreigner, and when informed of the fact they would not credit it. On the fifth day the sale of our books in the streets was commenced, and then they realized who we were. A continual stream of visitors after that came to our hotel, to whom we taught the Gospel truths, and many who purchased Gospel portions came for explanation of difficult passages. Things went on quietly until the Sabbath night, when a crowd assembled outside the hotel, broke down the front door, amid cries of "Kill the foreign devil." A thousand people must have been on the street when relief came from the Ia-men. For the following two days several files of soldiers in civilian dress were in attendance, either at the hotel or when I went out. As the next town, Ts'in-shi, is a very rough one, on our leaving Li-cheo for it the mandarin took special care for my safety, providing his own chair with four bearers, and despatching two officials, soldiers and runners, to escort me safely on board the boat he had engaged, and the route from Ts'in-shi to Shih-sheo, being parallel with the river, a native gunboat accompanied me. On approaching the town, gongs were beaten, and a vast crowd awaited our arrival. Cries of "Pull him out, and kill him." "Cut him to pieces," and such like, filled the air. As no person recognized me, we got on board the boat followed by a lot of fellows, with knives and clubs in their hands, demanding the soldiers to hand over the foreigner. I myself was spoken to freely, but by conversing in the Hu-nan dialect I was not detected. The planks in the boat were lifted, and boxes were opened in the hope of discovering me. When three guns were fired the bugle sounded, and the people, thinking that I was a mandarin, we started off, pursued by a number of boats, which, however, one by one, gradually fell astern. Proceeding down the river, we came to a place named Sin-cheo, where several hundreds were gathered awaiting our arrival. Boats were put off, crowded with half-savage fellows, who boarded our boat, and began searching for the foreigner. An incessant beating of gongs was kept up, and to us it was an anxious time. Being disappointed in their search, the roughs beat the soldiers and then departed. We went on several miles, then anchored for the night, our hearts full of praise and gratitude to God as we retired to rest. The following day we reached a city named An-hsiang Hsien, where we spent a day. The people here were much more friendly, but as our books were sold out at Li-cheo, we kept our course for Shih-sheo, after having seen the city. The officials at An-hsiang were very nice, and entertained me to dinner in the Ia-men. I was glad to get back to Shih-sheo, for, though I was not at any time afraid, it was a great strain.

Among the Aborigines at P'ang-hai.

BY MISS ADA E. CULLEY.

"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."
"Happy is the man that trusteth in the Lord."

MY heart is full of praise this morning for the many mercies given me from the Lord during the past five months. Constantly have I been reminded of God's promise to supply every need, by His faithful fulfilment.

You will be pleased to hear something of my movements during the past five months. I have but two weeks returned from P'ang-hai, where as a companion in need, I was living with Mr. and Mrs. Webb among the Miao tribe. With the opening of the work among these people most of you are familiar from the sketch published in "China's Millions." From these accounts you may also have learned of Mrs. Webb's illness shortly after her going to the Miao country. No one, though, but one who has actually been to the place—has lived in the small and uncomfortable quarters, has met the many, many people calling forth the great need for workers among them, and has seen Mrs. Webb in her constant weak state of health, broken by fever—can realize what this pioneer work has meant to one of God's children. After the first attack of fever and the long-continued weakness which followed, it was feared that Mrs. Webb would have to leave the district. I went to P'ang-hai with her on her return with Mr. Webb after a few days spent in this city at the Christmas season. All through January, February and March, she still suffered from extreme weakness. Early in May the dreaded quartan fever again appeared and she was completely prostrated. As soon as we got the fever broken, arrangements were made for a speedy change—as our only hope for her ever gaining strength was to leave the place at once. As she was not strong enough to take the long and tedious overland journey to Shanghai, a boat was engaged and a river journey arranged for. On the 27th of May we saw them, Mr. and Mrs. Webb with their Miao boy, P'an-ri-ko, give farewell to the village people and start upon the unexpected journey. With tearful eyes and aching heart I turned myself away from the sorrowing village people and took myself to the recently improved, but now empty house, and busily worked away at my own "packing up" preparatory to leaving the next day. This is God's work, I could but say, and still look up and say, "Known unto God are all His works," and "His way is perfect." I thought of these fellow-workers in loving pity, knowing what a journey of three weeks or more under a burning sun would mean to them on such a small uncomfortable boat; but, oh, I cannot tell you how my heart was aching because of the dear Miao people, that they had left and whom I was so soon to bid farewell to. In order to get my own packing done I had to lock up the house to keep the many kindly people out who came to help me and to keep me company. I shall never forget these "leave-takings," always they will call forth praise to God Himself for the wonderful way in which He has opened and blessed the work among these people, and what a stimulus they give to faith and trust for all future work. It is not a year yet since Mr. and Mrs. Webb went to P'ang-hai to open work among the Miao. Of how they were received and how they lived, you may have read. The Miao themselves would have gladly welcomed them, but some Chinese living just across the river, stirred the villagers to riot, and so threat after threat was made, and many efforts put forth to drive the foreigners out. But God was with His messengers and fought the battle for them, which ended victoriously. Enmity and hostility have given place to friendliness until now when the foreigners are leaving, efforts are made by people in the immediate and outlying villages to keep them from going. The head-man of the village invited Mr. Webb to tea a few days before he left, and entreated him not to go away, for "If you go, we fear some great calamity will befall our village," said the old gentleman. After Mr. and Mrs. Webb had gone I was overwhelmed with kindness and attention, and when in reply to their entreaties to stay with them I told them if I did not go at once my money would not be sufficient to get me to the capital, they exclaimed, "Oh, don't worry about that—if you only stay we will see that you get enough to eat and do your work," and one woman said she would let her daughter come and live with me so that I would not be lonely. As if to verify their statements, the following morning a neighbour brought me in some nice tender ts'ai (vegetable) for my breakfast; a young boy carried my water for me, and still another offered to carry all my loads down to the boat for me. "I do not want cash for it," he replied in answer to "How much cash a load do you want ?" "I just want to do it for the Siao-tsi, because we like her very much." I was much touched by all this kindness and was not at all sorry when I learned from the boy who had engaged the boat to take me up the river that we could not go on the day arranged for, as the recent heavy rain had so swollen the waters that in going up stream the boat would not be able to cross the rapids. This gave me a whole day to receive guests. The mother who promised her daughter to keep me company kept her word. Her daughter was among the first to call upon me. She spent the day with me. I enjoyed taking my Chinese rice at noon with her. About ten o'clock there was quite an amusing scene in the dining-room. I called in all the toddling

tots near at hand, and going into the store-room brought out a large tin filled with dates and candied melon. These I distributed in equal shares to my young friends. They ran to their homes as fast as they could go to show their mammas the treat. Soon they returned with the hao-ch'ih-tih (good eating) things in native bowls, and as you looked around the room it was plain to see who were my "sweetest friends" just then. Happy little faces beamed upon me from under table and chairs, and the one word of conversation was "hao-ch'ih" (good to eat).

In the evening the guest hall was filled with men, women and children, all gathered to have some singing. How nice it was to hear many voices following me in singing the familiar hymns—"Jesus loves me," and "I am so glad that my Father in heaven." As I talked to them once again of the one true and only Saviour, many earnest eyes were turned toward me. The face of one young boy who stood just at my right, remains so clearly with me, and, oh, how I longed that that boy would soon see the error of burning incense and paper for his dead father, and of sacrificing little dogs to drive away the devil in times of sickness. This boy's house is just at the back, and often have I seen him engaging in this devil worship. Pray for him—his name is "Ah-ne." Just here let me tell you a little about his younger brother, and ask you to pray for him, too. From the time that I first went to P'ang-hai a number used to gather in the evenings to learn hymns. This boy showed great aptitude for learning, and, understanding some Chinese, he used to get a hymn book and follow the characters as I sang them over and over. Very soon he was able to read them all correctly. One day while he was in he picked up a Bible and looked through it. I said, "Would you like to learn to read that book?" "Yes," he replied. "Well," said I, "bring some cash and buy a Gospel and I will teach you." The next day he brought ten cash and bought the Gospel of Mark, and at once we commenced our class. Day after day he came, and learned rapidly. When I left he was still working away at his characters, and from a book I made him, was learning, too, catechism questions and hymns.

My heart is full, but I cannot tarry much longer to write of these good things now. My time came to leave P'ang-hai; a touching scene took place in the home of Mr. Pan (a native Christian helper), as my woman (also a Christian) and I knelt with him and his wife for a few moments in prayer, and standing sang, "There will be no parting in heaven."

Though this was a busy time with the natives, working early and late in the fields of opium and wheat, yet many found time to come out early on this morning to escort me to the boat. I need not tell you that often I have longed for these people. At five p.m. of the same day when I found myself in an inn at the end of the river journey, I sat and wept from a real sense of home sickness for the Miao. The next day was the Lord's Day, so we rested at the inn in Ch'ong-an. I had crowds in all day to see me, and among the first that came in were some Miao women who lived near the city. They were delighted when in their own language I asked them if they had eaten their morning rice. On Monday morning we were up early, coolies were called, and we set off in our chairs for our five days' overland journey, and though for the first time travelling alone with natives, I had not the least difficulty. The weather was very warm, making the journey taxing on one's strength, so that when I reached my old home in Kuei-iang I was quite exhausted. They tell me here that my experience has told on me—that I am looking thin. I have had a few days' rest, and now feel quite myself again, and have enjoyed once more the company of fellow-workers and many of the natives here. The Lord has been blessing much in Kuei-iang. It has been a joy to see the chapel filled to overflowing on the Lord's Day, and to see the earnest enquirers. Last Sabbath afternoon, Mrs. Clarke being away, I had the class here alone. The place was filled, many came to welcome me back again. I shall soon begin regular study again, and ask you to pray earnestly for me that I may have the gift of this tongue given to me so that I will be able to tell very clearly and simply the old, old story to these poor Chinese women and children. The Lord has helped me much, but, oh, I know so little! I have but one desire, that is to know Him and to make Him known to these poor heathen that I am among.

You will be glad to know that the Lord has answered prayer and prepared one of our workers here to go to P'ang-hai and hold the fort during Mr. Webb's absence. Pray that Mr. Webb may be permitted to return soon, and that guidance may be given to Mrs. Webb as to her return to America for a further change.

An Evangelistic Tour.

EXTRACTS FROM THE DIARY OF MISS HATTIE J. RICE.

"ARRIVED about the middle of the afternoon at the home of the only Christian family in this little village of Kang-shan, though I was much gratified to find there is one woman of another family who professes to believe in Jesus, having heard the Gospel last year from Elder Hu. The wife of Mr. Cheo, where I am staying, is not a Christian, but the father, one son and the daughter-in-law are all believers. I am hoping by my visits here that the mother will become more interested. At our worship to-night, led by Chong-sin, who came with me, a number of men, women and children came in and listened quietly. Afterward they asked to see my little foreign clock, which is a wonder to them. The women looked on to see me make up my bed, and they are still here watching me write. I must not write more, as we must be up early in the morning."

"Reached the home of Chong-sin at Li-ti about 9 a.m. Am very anxious for the salvation of his old mother, who formerly was unwilling to receive us, but is now friendly, though apparently her heart is as yet untouched. Am hoping Mrs. Li, the Bible-woman, will soon come, as she will understand her better than she does me. Have not had much opportunity to speak to her alone, because ever since my arrival women have been crowding in to see me. I have been singing a hymn full of the Gospel to them, to their great delight. Thus getting their attention, I explain the meaning to them. It runs something like this:

"'I have sin and cannot escape, beseech Jesus to save me. I have no merit in which I can trust, beseech Jesus to save. I beseech God to pity me. I now wish to repent, wash all my sins away. I beseech Jesus to save me.'

"Another simple chorus is:

"'Jesus is coming back and will separate people. Some to enjoy happiness, some to suffer. Invite you quickly repent—Jesus will soon come.'"

"After the Bible-woman arrived we had a good opportunity of speaking to Chong-sin's mother and aunt. They received it well, but evidently are not under conviction of sin. The mother fears to forsake the customs of the world. I earnestly entreat your prayers for her. She is now sixty years old. Saturday visited one of our members who, through the influence of her mother, who is still an idolator, has become cold. On leaving her home we returned to Ku-hsien, where there are several families who have put away their idols. About thirty met for worship in the little room which one of the Christians has offered for a chapel. I had a good time with the seven or eight women, talking to them on regeneration. After the services we visited two families, whose wives have not courage as yet to come to service. This morning got an early start, coming seven miles before breakfast, which we enjoyed in such a clean house, belonging to one of our Christians in Lu-ts'uen. Arrived at Li-ti-tsuen before dinner. Was gratified to be met by four women, who have recently unbound their feet. One of them is to be baptized next month. It will, indeed, be a pleasure to hold a meeting with them this afternoon. One old lady, sixty-five years old, the mother of the man at whose house we are staying, intends to unbind her feet soon. In most cases this is a good evidence of being willing to leave the world and follow Jesus."

"Reached Tong-tsi yesterday afternoon. The last three miles the roads were very

muddy, but we managed to get on slowly with the help of an extra man. One of the Christians met us at the bottom of the steep hill we were to climb on entering the village with an ox, which helped to pull us up the hill. There are three women here who are interested—one a Christian, I am sure. She says she determined to follow Jesus when we were here two years ago, passing through. God does water the seed sown, and His word does not return unto Him void, according to the promise. This Mrs. Liang has been attending worship at U-u when she could, and unbound her feet more than a year ago. She seems well established for a young disciple, and, though she says at first she was much lacking in courage, now she is not afraid of what any one may say, if she knows it is what the Lord is pleased with. To-day visited two villages where women live who have broken off opium. Some have put away their idols, but others have not, their husbands being unwilling. A goodly number of strange women came in to-day to see, and the Gospel was preached to them. Have just returned to Tong-tsi this afternoon, and hope to-morrow morning to leave for Kuan-shang, where the persecution was so fierce a few weeks ago. On the way to the villages we passed a number of graves on which yellow paper was fastened down with a stone. This represented money, which is put there once a year by children or relatives for the use of the departed one. Some of it is burnt and some left on the grave. Every day in these villages we meet men, women and children with a bit of red cloth pinned on them, or a round brass ornament fastened to their side, the intention being that the spirit of the departed may not trouble them."

"Travelled to Kuan-shang to-day—a hilly, stony road, but it was a pleasure, indeed, at the end of the journey to meet so many bright-faced believers in Jesus, and to speak to the women in the little chapel, where, two months ago, the Lord so signally answered prayer in delivering the brethren who were being persecuted. About thirty families in this place have put away their idols. The women seem a little shy to-day. I hope next month when I come I may be able to stay a number of days and teach them. Pray that the Lord may prepare their hearts. I would sound a note of praise that my Father, in answer to our prayers, has so strengthened me for this trip. His grace is sufficient, and "As thy days, so shall thy strength be," has been abundantly fulfilled. To-morrow I start back home for a few days before going to Ling-nan."

A WHEELBARROW RIDE.

News from Cheng-iang-kuan.

BY MR. H. S. FERGUSON.

I RETURNED to-night from a visit to the City of Sheo, or Sheo-cheo, sixty li down the River Huai from this place. It is an ancient city, like most of the great cities of this part of China. My teacher tells me that it is more than 3,000 years old. I set out last Tuesday accompanied by my teacher, Mr. Mao, and a coolie. It has been raining with a remarkable degree of steadiness since the middle of December, but had been fine for three or four days before we started. The roads were fairly dry, but by the time we

got to the first village, twenty li from Cheng-iang-kuan, it began to rain again, and now, nine days later, it is still raining with only short intervals, and the sun or stars very rarely showing themselves. At a village, Kien-ko-tsih, we were stopped for the day. A Mr. Chang, whose eyes Dr. Williams treated, invited us into his house, and we enjoyed his hospitality that afternoon and until the middle of the next forenoon. He is an elderly man, and has six sons, and therefore his "happiness is very great." His sons are extremely nice fellows. I fell quite in love with them. The father is an apothecary, Chinese fashion, and the two eldest sons have read the books, and, therefore, have learned the trade; but the second son keeps a school and teaches three of his younger brothers, and three neighbour children to read and write. Over the door of his school room he has a sign board with an inscription meaning "The happy resting-place." In Cheng-iang-kuan there is an opium den which has the same sign. These people are all well disposed toward the Gospel, i.e., friendly, but I failed to see that their self-satisfaction is much shaken yet. A young man in the village bought a complete New Testament and a hymn book. The next day about ten o'clock, the rain ceasing, we moved on through mud and water. This was the main thoroughfare between two great cities, but it could hardly be honoured with the name of a road. We had not gone far before it again began to rain, and we had to take refuge in a wayside inn. Here we preached, as our custom is, and sold a few Gospels, and after about two hours we were able to move on. Towards evening we came to a river over which is no bridge. But there were quarried stones lying in its bed indicating that in the more or less remote antiquity there had been a bridge there. We were told there would be men there who would carry us over, but such was not the case. So we had to strip off shoes and stockings, roll up our trousers and wade. The water was not much more than a foot deep. But fancy such a state of affairs on the main road between two great cities! That night again was spent in a wayside inn, twelve li from our destination. Thursday forenoon, still picking our way through mud, we reached Sheo-cheo. All this time our coolie had been keeping up with us and carrying a load of more than 100 pounds, which shows what kind of fibre the Chinese are made of. But think of taking most of three days to go twenty miles!

Sheo-cheo is a very large city, but there is much empty space within the walls. One of the gates is walled up for superstitious reasons, and the street leading up to it is almost deserted, though it ought, if the gate were open, to be one of the chief business streets of the city. It is feared the water would come in and flood the city if that gate were open, though it is high above the water mark. The city is about three miles from the Huai River, but is now completely surrounded by water, as is also this city, owing to the overflow of the Huai caused by the long-continued rains. That river looks like the Iang-tsi at present. Wherever its banks are at all low it spreads out into a lake. There are consequently many thousands of acres of drowned wheat along its course. The space between Sheo-cheo and the river was sown in the autumn, but now only patches here and there are above water.

On arriving we took up our quarters at one of the best inns the city affords. The conditions were as unsanitary as possible, but that is a matter of course in China. Besides preaching and book-selling we had another matter of business, to get the deed for our burial ground, recently purchased, stamped by the "registrar." We remained five days. It rained hard every day, with intervals. We sold only about 2,000 cash worth, but had many visitors at the inn to whom to preach, besides conversing on the streets and in shops when out selling books.

Back of the city is a fine range of mountains, or rather steep hills, being only about 1,000 feet high. The north gate of the city is connected with them by a stone causeway with arched bridges. On Sabbath we went over, the rain holding off, and visited a famous spring on the mountain side about a mile from the city. A garden has been laid out around it. It is walled up with stone and surrounded by a stone pavement through which a winding channel is provided for the water. Below are rockeries in all sorts of shapes, ponds with water plants and crossed by zigzag stone bridges. Behind is a large summer house with chairs, tables and lounges, the walls hung with scrolls and other decorations admired by the Chinese, and there are in the enclosure a number of trees. The stream flowing from the spring is about one-half square foot in section and quite rapid, and beautifully clear, sweet water, enough I would judge to supply the whole city. I told my teacher that if that were a foreign place the whole city would be supplied with that water. As it is, no use is made of it and the city is supplied with dirty, contaminated water from the river and other sources.

One of the mountains back of Sheo-cheo is crowned by a temple to a famous goddess. Every year in the third month the people come from all directions in tens of thousands to worship her. That will be the week after next, and I intend, God willing, to go back and remain as long as the concourse lasts, to preach and sell books. Another mountain is crowned by a pagoda. There is another pagoda in the city. It is very old, my teacher says, more than 1,000 years, and it is in an advanced state of decay. Even the earthenware images of Buddha in its lower story have not been able to resist the ravages of time.

When we set out for Sheo-cheo I intended to make a short visit and be back here for Sabbath, but was prevented by rain and also by delay in getting the deed of the burial ground stamped. This cost 7,000 cash, of which 1,300 go to the public treasury and the rest into the treasury of the men who look after the business. The cost of the ground was only 3,500 cash. Last Tuesday, the rain ceasing for a time, I said to my teacher that if the weather continued fine we would return next day, and we went on the street. But coming to the gate of the city and finding that there was a strong fair wind blowing, I sent the teacher to engage a boat and went back to the inn and prepared to start at once. The price for the whole trip of twenty miles was 400 cash, about twenty cents. Our party consisted of three men with bedding and a large box. We started at 1.15 and reached here about 7.30, sailing most of the time over the flooded fields.

On the streets of Sheo-cheo one day I was joined by a young stranger who was eager to enter into conversation. He asked me what sage we foreigners worship. I said, "We do not worship any sage but Jesus the Lord of heaven, who is greater than all sages." He answered, "We also do not worship sages." I said, "Who, then, do you worship?" He replied, "Ma-ham-meh-teh." You will have little difficulty in recognizing that as Mohammed, whose followers are very numerous in this part of China. I visited their mosque in this city one day. It is peculiar in being clean and having no idolatry about. They venerate Jesus as a sage, under the name of Er-sa, but deny that he was ever crucified. There is, I understand, in each mosque a sealed-up doorway (I saw the one in this city), and it is said to represent the door through which Jesus escaped from the judgment hall when condemned to be crucified. So the name of Jesus, though not the teaching of Jesus, was known in China long before the Missionaries came. It is evident that whatever of truth there is in Mohammed's teaching, he obtained from Jewish or Christian sources.

Tidings from the Provinces.

KAN-SUH.

Tsing-ning Cheo.—Mrs. Soderstrom, in a letter dated April 14th, says: "I am sure that you will rejoice with us that we now have a house, and have had a peaceful entrance into this city. Though still in a terrible state of Chinese dirt, there is hope that soon now it will be got into order, and that we shall be able to settle into work. It is in a side street, and, though rather quiet, we trust that many may come to us and be blessed. The people, for the most part, are fairly kind, though there are a good many prejudices and wrong ideas, which will have to be lived down; but we believe that our God is able. At present we are living real Chinese fashion, on a k'ang in one of the side rooms. The landlord's family are still

occupying some of the rooms, but they are to leave soon. We shall be glad of your prayers that the Lord will give us favour in the sight of the people, and make us wise to win souls."

SHEN-SI.

Ch'eng-ku.—Mr. Huntley, in a letter dated May 14th, writes: "I have been nearly three weeks in visiting Kuan-tsi-shan, Si-hsiang, Sang-uen-pu and Iang-hsien out-stations. At Kuan-tsi-shan Miss Harrison had preceded me with a fourteen days' visit, and was still working away there when I arrived and left. The work is encouraging, and the little company of Christians is very bright. On Sunday we had our room filled with about sixty men and women, who listened to the Word very attentively. At Si-hsiang we had the sorrow of suspending one woman for robbery. She was very repentant and sorrowful. I believe that this discipline will have good effect upon the church, which is settling down rather than being aggressive. In this place we want more men, and especially men filled with the Holy Ghost. The women's work is very hopeful, but the great poverty of all, during this time of scarcity, is very depressing. At Sang-uen-pu I had three days of teaching, as well as one day upon the street, spent in preaching. The Christians are not quite so bright as before, but they worked hard in my classes, and appreciated the time spent in learning. Iang-hsien I found going on steadily. The work is thorough; slow but sure. Street preaching and classes for Christians were well attended, and the attention and respect, on the part of outsiders, were very marked. We hope, in another month, to baptize five or six in this place."

SHAN-TONG.

Chefoo.—Miss Burton, in a letter dated June 18th, writes: "I think you would like to hear what a nice day we had on the 15th (Foundation Day). We had glorious weather. The boys began the day with a cricket match. At 11 a.m. all three schools and a number of friends assembled in the dining-room of the new Boys' School Building, which had been previously decorated. We had a good service. Mr. Russell and Mr. E. J. Cooper gave helpful addresses. In the afternoon the brothers and sisters were together, and the little ones from Tong-shin had a row in our boat, while the girls had a tennis tournament. Altogether, we had a happy day. We have so much for which to thank God since last year. There has been very little sickness in our school."

Miss Angwin, writing on July 1st, says: "You will, I feel sure, rejoice with us in the good news I have to tell you. You know how much we have all been praying that the Christian boys might be led to take a firmer and bolder stand in the school. When I returned from the fever hospital with my two charges, after an absence of two months, I noticed a decided difference. Besides this, eight more have come forward to join the Christian Band; four have been admitted, two are on probation, and the other two I have not yet had an opportunity to examine. They need much help and encouragement still; but we are thankful, and full of praise to the Lord for His goodness in allowing us to see this fruit. I should value your prayers, that I may receive the necessary wisdom and guidance for carrying on the Band, and building up these young Christians. If all the eight should join the Band, the total membership would be twenty-one."

Ning-hai. — Mrs. Gray-Owen, writing on June 11th, says: "Our guest hall work has become a very important one. Women come twenty and thirty li for medicine, and though they know that they cannot be attended till after 11 a.m., they turn up at nine o'clock, and some of them earlier, to make sure of being seen. This gives splendid opportunities for giving them Gospel talks. The response received from many of their hearts is very cheering. Several have asked to be taught to pray. From these patients I get very warm receptions when visiting their villages. The difficulty is not how to get an entrance, but how to get away. A wonderful door is open everywhere."

HO-NAN.

Siang Hsien.—Mr. Archibald Gracie, in a letter dated June 8th, tells of two hundred villages having been visited in the Siang Hsien district, a large number of them for the first time. He writes: "We met with encouragement on every hand, a good deal of interest being shown in the Gospel message. There were some who openly professed to follow Jesus, and who are determined to destroy their idols."

SHAN-SI.

Ta-ning.—Mr. Lutley, writing on June 9th, gives an interesting account of a conference of native Christians, held at a village forty-five li from Ta-ning. "The Lord," he says, "gave us beautiful weather, and a spirit of harmony and love pervaded the whole gathering, which proved to be one of the most happy and encouraging we have had for several years. There were thirty candidates for baptism, fourteen of whom (twelve men and two women) were accepted and received into the church."

P'ing-iang. — Miss Hoskyn, in a letter dated May 25th, informs us that a number of women, with whom she and the others at the station have, through the Opium Refuge and medical work, been brought into contact, come now and again to see them, and to beg them to go to their homes. She feels that it is too soon to say much about them, but is encouraged to know that they are praying, and reading in their homes the Scriptures and hymns that they learned while in the city. She writes: "We trust God will bring many of them to Himself."

AN-HUEI.

Fuh-hsing-tsih. — Mr. Best, writing on June 4th, says: "You will be glad to know that I had a good time on my trip to the north. I went by way of San-kiai and Kin-ling to Si-cheo. I stayed in the latter place five days, and then went direct east, making a trip right round the Hong-ts'i Hu, and returning by Kiang-kia-pa. Several of the places had never been visited by a foreigner before. I was well received everywhere, and people were willing to listen to the Gospel. I was away about five weeks. It is cheering to see that, in the district of Si-cheo, people are beginning to understand something of the Gospel.

"This is a splendid trip for markets. One can, after travelling about twenty li, find a market almost every day. This gives good opportunities of meeting the people in general, and perhaps this is the only opportunity many of the country people have of hearing the Gospel. I am, however, more and more impressed with the idea that the most effectual work is done in inns, where one has the opportunity of individual dealing.

"I met two cases of this kind in Si-cheo. One was a teacher, who seemed anxious to know the truth. He differed from the average teacher, in that he was willing to yield when a point was proven. He was not a man who said 'shi-tih' to everything you said; but wanted to know the whys and wherefores, and when shown, he was quite willing to recognize the fact. The other man was not such a scholar, and was an opium-smoker, but he manifested a great interest in the Gospel, and used to spend hours reading the books I had with me. One would like to see more definite results in the work, and I want to ask if you will join with me in prayer for these two men, that the Holy Spirit will convict them of sin, and that they may soon be led to repentance, and to trust the Lord Jesus Christ as their Saviour."

Recent Baptisms.

The following baptisms were reported from Shanghai in July:—

SHEN-SI,	Hsiai-cheo	6
SHAN-SI,	K'uh-u...	7
"	Ta-ning	14
"	P'ing-iang	16
CHIH-LI,	Huai-luh	9
KIANG-SU,	Iang-cheo	7
KUEI-CHEO,	Hsing-i	2
KIANG-SI,	Ho-k'eo	7
"	Iang-k'eo	7
"	Peh-kan	2
"	An-ren	2
"	Kuang-feng	6
"	Feng-kang	5
HU-PEH,	Shih-sheo(out-station) ...	1
AN-HUEI,	Ku-ch'eng (out-station) ...	3
CHEH-KIANG,	Sin-ch'ang	4
"	Shao-hsing (out-station) ...	14
"	T'ai-cheo	26
"	Huang-ien (out-station) ...	239
"	Uen-cheo	7
	Total	384

Editorial Notes.

SINCE WE LAST REPORTED arrivals from China, three more of our Missionaries have reached Canada—Miss K. Stayner, Mr. James Lawson, and Mrs. F. B. Webb. The first of these friends arrived at Montreal, upon July 4th, and the second at Toronto, upon July 16th, and the third at Vancouver, upon August 10th. We have had the privilege of welcoming, also, some of the English members of the Mission, the last to arrive being Dr. and Mrs. J. E. Williams, who are on their way from China to England. God has given us as visitors in our home, also, of late, Dr. Harry Guinness, whowas on his way to South America, and Mr. and Mrs. Paget Wilkes, and Miss Froste, who were proceeding from England to Japan to join the C. M. S. workers at Matsuye, where our esteemed friend, Rev. Barclay Buxton, is located. It has been a great joy to have fellowship with these children of God, and to listen to their cheerful and courageous testimonies in our weekly meetings. Our own returned Missionaries have brought us, in each case, "good news from a far country." Their lives have been full of blessing while they have been separated from us, and it is evident that they rejoice to witness of the goodness and love of God.

Mrs. Stott, who was with us some months ago on her way to England, is in America again. She is staying, at present, with friends in New Jersey. Later she purposes visiting at Northfield and Montreal, and in October to reach Toronto and visit with us here. If any friends of the Mission desire Mrs. Stott's services as a speaker at missionary meetings during the month of October, in or near Toronto, we will be thankful to hear from them. Mrs. Stott is an exceptionally able and interesting speaker, and we know she will be glad to serve, as far as her strength and time will allow. Her visit here will be necessarily short, as she is on her way back to China.

We are having a larger number of Missionaries home than at any previous time. It is well to state, however, that this does not mean that a larger measure of sickness is prevailing among our workers in China than formerly, as some have supposed. It is to be remembered that our work on this continent is not yet ten years old, and that we are just now beginning to receive those who, though their health has been good, are taking their first furlough in the home-land. The friends we have been welcoming of late are in general, the picture of health, and some of our married friends bring to us children as robust as any to be seen in these lands. It is a joy to find how well China agrees with some, and that not all, by any means, find life there a cause of physical weakness and decline. We ask our friends to unite with us in praise to God in connection with His mercies to us in these particulars. Great is His faithfulness.

Our first autumn party for China left us last week. It numbered three adults and two children, and was made up of Mr. and Mrs. G. H. Duff, returning, and Miss Emma Roehl, going out for the first time, together with Mr. and Mrs. Duff's children. Mr. and Mrs. Duff and children left Hamilton upon the 16th, and the party left Chicago for St. Paul and Tacoma upon the 20th. From Chicago our Missionaries were accompanied by four Swedish Associate Missionaries, who go out in connection with the Swedish Missionary Alliance. Dr. Hardie, of Toronto, who proceeds to Corea in connection with the Canadian Colleges Mission also accompanied the party. It was the expectation of these friends to sail by the steamer "Tacoma" which was to leave Tacoma upon the 25th. We trust that our friends will not forget their needs before the throne of Grace.

The Annual Meetings will be held, the Lord willing, at the close of October, in Association Hall, Toronto. There will be, as usual, an afternoon and an evening meeting, and besides the annual reports, addresses may be expected from returned and out-going Missionaries. We hope to have with us this year Mrs. Stott, referred to above, whose work at Uen-cheo, in the province of Cheh-kiang, is so widely and favourably known. Full particulars will be given later in the usual ways. Will friends living in and near Toronto, who will be glad to distribute hand-bills announcing the meetings, kindly send us postal cards giving their names and addresses and saying how many bills they would like to receive. It will do much toward securing profitable gatherings if the meetings are made widely known.

The sad and solemn news reached us somewhat over a month ago of the serious illness of our beloved brother, the General Director of the Mission, Mr. Hudson Taylor. Our brother was in England at the time he was taken ill, but, eventually, was gotten off to Switzerland, where he has been since. Within a few days we have received the glad intelligence that the change and rest have been blessed of God to Mr. Taylor's restoration, and a letter from Mr. Taylor himself, to Mr. Sloan in England, says that he is actually "renewing his youth." Our hearts overflow with thankfulness to our Father in heaven for this signal and merciful answer to our prayers. We feel sure that many will unite with us in praising God, and also in praying that there may be granted to Mr. Taylor, if it be the Lord's will, the fulfilment of the promise: "With length of days will I satisfy him." We are hoping to see Mr. Taylor here before the end of the year.

It has been our privilege within the past few days to greet and have blessed fellowship with the beloved brethren from Keswick whose coming has been so earnestly expected and longed for. Those who have come to us are the Rev. Charles Inwood, the Rev. Frank Webster and the Rev. John Sloan. Mr. Inwood is well known to many here, as he was a member of the Keswick deputation which visited us four years ago. It will be of interest to our readers to hear that Mr. Sloan is an elder brother of the Secretary of our Mission in London. All these brethren are men of God, whose hearts have been set on fire with messages of love and power for the saints. Their first meetings have attested the fact that God Himself, has sent them to us, and that He will speak through them with searching effect upon our hearts and lives. The meetings in Toronto will continue through three days, ending upon Wednesday the 22nd. Later the friends proceed eastward, with the purpose of holding conferences as follows: Kingston, 23rd, 24th; Ottawa, 26th-28th; Montreal, October 3rd-6th; St. Johns, 8th; Halifax, 10th-12th. It is probable, after these meetings are finished, that Mr. Inwood will return to Toronto for a short time, for the purpose of holding special services here. Much prayer is desired for these friends and for the service God has committed to them.

Freight Shipments.

A shipment of freight will be made in the near future both from Toronto and from St. Paul. Persons wishing to send packages to members of the Mission in China should advise us *immediately*, giving us the size and weight of such packages and a general description of their contents. Advice will be given from the Mission Office as to packing and as to shipment. It may be said now that parcels made up by friends in Canada will need to be sent to Toronto, and those made up in the States, to St. Paul.

Candidates.

It is always a pleasure to assist persons, as far as we are able, in seeking to discover the mind of God in reference to the possibility of service in China. If any friends desire to correspond with us, therefore, about such a matter, we trust they will do so. We would invite interested persons to write us even if their way is not clearly open before them. It often occurs that a path opens as a person, in obedience to a command of God, seeks to press forward into it, for the Lord often waits for the first step of faith to be taken before He leads further onward. We have known of many reaching China by taking what they supposed would be only one step in that direction, as that was all the Lord allowed them to see until that was taken; but step after step, even though it was but one at a time, meant progress and ultimately meant China. Let candidates remember that "we walk by faith, not by sight," and, if they feel led of God to do so much, begin correspondence with us, in faith that God will bring out of it that which will be glorifying to Him.

In such a case the candidate will need to write us fully and frankly, and to give us, as far as possible, a comprehensive view of his Christian life and service. We will need to know when the person was converted, what Bible study and active work he has engaged in; whether he has been blessed in his own life and in his ministry; how long he has been thinking of service abroad; what is his motive for wishing to serve in China, and other similar facts. It is requested that such correspondence be addressed to (Mr.) H. W. Frost, at the office of the Mission, Toronto.

The Mission accepts ordained and unordained workers, medical men and women, trained nurses, and single as well as married ladies. There is great need in China for all such persons who are otherwise duly qualified. There is perhaps special need at present for single young men who will be willing to take up evangelistic work in the interior provinces.

May we ask all our readers to definitely pray the Lord of the harvest to send forth labourers into His harvest.

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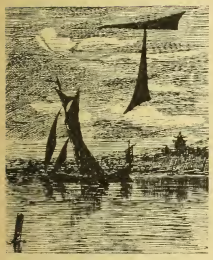
CHINA'S MILLIONS

"With Him All Things."

BY REV. EVAN H. HOPKINS IN "THE LIFE OF FAITH."

1 Cor. 3: 22, "All things are yours"; 6: 19, "And ye are not your own."



THE two sides of Divine Redemption, you observe, are here put before us, and the order in which they come in grace is the order in which they stand before us in the text. "All things are yours." That supposes that the gift has been bestowed. We must know what God gives, before we are ready to think about what God claims. We must accept that gift and know that we have received it before we are ready to give ourselves to Him. Salvation does not come to us as the fruit of our own consecration. Salvation is the gift of God. Salvation or eternal life comes to the soul by receiving. It is an empty heart receiving a full Christ. It is ours not by giving, but by receiving. "This is the record, that God has given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 11, 12). "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1: 12).

But we fail to grasp the whole truth of redemption until we have been brought to understand the second sentence as well as the first, "Ye are not your own."

"All things are yours." That is the first lesson we have to take in, and when we grasp that we have eternal life. Then we are ready to yield ourselves to God. So that we see our subject comes under two very simple divisions: *God's gift, God's claim.*

I.—GOD'S GIFT. "All things are yours." God has given them to us. He has made them over to us. He has put them upon our side. Here we see our resources—and when we speak of resorces we mean everything that can be turned to our use; everything that can minister to our spiritual advancement; everything that can contribute to the development of our Christian character.

Now we have no difficulty in recognizing that in God's gifts of grace—of peace, of pardon, and of purity—we have resources, but there is something more than this in the text, "*All things* are yours." Now are we not painfully conscious that we are continually meeting with things in our daily life that are very much against us? It sounds like the language of exaggeration. How can it be said that all things are ours? When we can see this, then we realize that we have made a grand discovery.

You remember the fable of the beautiful fairy, that always appeared to turn evil unto good, and you have sometimes wished it true. But the Apostle did believe that the Lord Jesus Christ could do that, and under the inspiration of the Holy Spirit he has said distinctly: "We know that all things work together for good to them that love God, to them who are the called according to His purpose." None but the Lord Jesus Christ could do this. It is He who has said, "Your sorrow shall be turned into joy." He can turn the evil into good. The Apostle seems to say in the text: If you are serving God, if you are in fellowship with Christ, if you are living in the Spirit, if you are walking by faith, then everything in the world shall minister to your spiritual benefit.

"All things are yours." Here is the secret of a quiet mind, of a calm and victorious faith, of a steady and even walk. Now if we look at the words which follow we find the Apostle giving us a list of things; and this list has been called

THE INVENTORY OF THE BELIEVER'S POSSESSIONS.

Shall we look at this inventory in detail?

All Christian ministries are yours. There were those in the Apostle's day that said, "I am of Paul" and "I am of Apollos." But the Apostle would say to them: Party spirit narrows your privileges. To make one teacher in the Church your patron, in such a sense that you exult exclusively in what he thinks, is to narrow your Christian heritage. You need all truth, not simply that particular truth which one minister is commissioned to proclaim. All God's ministers are yours. You need the teaching of all, whether of Paul, or of Apollos, or of Cephas—"all are yours."

"The *world*" is yours. That sounds strange to the child of God. Perhaps you say: I thought the world was a very bad thing, something I must avoid and get away from. How can the world be mine? Well, it just depends upon what your relationship to the world is. There are many things that are good under certain circumstances, whilst under other circumstances they are bad. Fire is a bad thing when it takes possession of your house. Water is a bad thing when it is pouring into the ship. But fire is a grand thing when it warms you on a cold night. And so fire and water, though they are bad masters, are good servants. The world is a very bad master, but under certain circumstances, and when you are in a certain spiritual relation to it, the world may administer to your spiritual advance-

ment. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

"*Life*" is yours. Now we have no difficulty in understanding that declaration. The gift of eternal life is the prerogative of the believer. It is the present possession of him who has come to the Lord Jesus Christ. "I have come that they might *have* life"—not merely look at it and contemplate it, but have it as a present possession and have it "more abundantly."

"*Death*" is yours. "Oh," you say, "death is something I naturally shrink from. I have a peculiar dread of death. I do not like to think about it. I do not see how death can minister to my good." Yes, death is one of God's servants. How do you look at death? Some picture death as a skeleton with a scythe. He is not that to the people of God. He is an angel with a golden key. He comes and unlocks the door, that the soul may respond to God's call: "Come up hither." "To die is gain."

"*Things present*" are yours. "Daily circumstances?" you say. "That just depends upon what kind of circumstances they are. I think, if you knew where I lived, you would not say 'things present' could minister to my spiritual progress. I am praying to God to deliver me out of them. I cannot be a Christian in my present circumstances where I live. I am going back home. I am sure if the speaker knew what my circumstances are, he could not say this. I want God to change my circumstances, and then I think there would be some hope for me." If God were to say to you that you must live in these circumstances, do you not believe He could make these circumstances work together for your good? "Oh, ye of little faith." God can make them minister to your spiritual good. No other power can accomplish such a miracle as this.

Then we have "*Things to come.*" These also are yours. There are many people who lose their present peace in anticipating the sorrow that they fear is coming to-morrow. They suppose many things that never happen.

Faith never supposes. You have to give up that habit now. Faith believes what God promises. We are not to be supposing what man or satan suggests. It is not to be supposing a life of things to come. They are all yours. God is your Father. God is watching over you. God looks upon you as His child. He makes all things work together for your good; things present or things future are all under His control. He says; "Trust Me, my child. Do not worry, do not be anxious, commit it all to Me." "Delight thyself in the Lord, and He shall give thee the desires of thine heart." "No good thing will He withhold from them that walk uprightly."

"All things are yours." Is not that a blessed fact? When you really believe this you make a grand discovery. It is

THE SECRET OF A QUIET LIFE.

Then you find that to the child of God *every circumstance of life may be a means of grace.* May that be written upon our hearts! To the soul walking in the Lord Jesus Christ every circumstance of life may be a means of grace.

"All things are yours." Here is the gift, then. "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Rom. 8: 32. Do you see the greatest gift is the gift of His Son? And now everything that refers to our circumstances, to our daily life, to our present and to our future, they are things that are thrown in, so to speak. He has given us the greatest of all. He will, "*with Him*, also give us *all things*."

"All things are yours." Now when we know this, a deep, calm rest comes over us, we enter into the rest of faith. There is no room then for anxiety.

"The Lord Alone Shall be Exalted."

Isaiah 2: 11, 17.

BY REV. D. M. STEARNS IN "KINGDOM TIDINGS."

WHETHER it be in activity or only waiting, in service or in suffering, in life or in death, in either case if only Christ is magnified in these our mortal bodies, what more can we desire?

My last letter brought the record of His leadings and doings up to July 1st, the day of my return to Shanghai from up the Iangtsi, on the afternoon of which day we had a Bible study at the China Inland Mission Hall. The next week was filled with from two to four opportunities to speak for Him every day, twenty-four in all; and until the last three or four days the unprecedented pleasantly cool weather continued, that is, the thermometer did not rise much above eighty degrees, but we had some ninety-five degree days before we finished, showing us what we had had to be thankful for. It was my privilege during that last week to take the half hour at

MORNING PRAYERS

in our dining-room, where twenty or more were accustomed to breakfast, but others came in to the morning study from different homes on the compound, and some Missionaries thought it worth while to come in from outside, so that our morning gathering grew to thirty-five or more, and very precious seasons they were. Dear old Mr. Meadows, the oldest Missionary on the China Inland Mission staff, next to Mr. Taylor himself, said they were the best of all. It was my custom, at these studies, after each had read or repeated a verse, to talk from a chapter or chapters corresponding to the day of the month. Many were taken with the suggestion that our first waking moments ere we arose in the morning might be very profitably spent in this manner: this is, say, the ninth day of the month: do I know any verse or verses in the ninth of Genesis, the ninth of Exodus, and so on through the books of the Bible. I do thank the Spirit for this idea, passed on to me by a very dear child of God in America about the time of my leaving home. It has been a stimulus to many.

THE AFTERNOON MEETINGS

in Shanghai were held in the Union Church, Rev. Dr. Stevens, pastor, and the attendance steadily increased; rain or heat seemed to make no difference. The hour was 5.30 to 6.30, and the studies were in the first five chapters of Genesis. The hour of evening service at the China Inland Mission Hall was 8.30 to 9.30, and the studies were in Revelation. The hall was always filled. The interest so increased from day to day that on the last day, although the thermometer indicated ninety-five in the shade, we must have had two hundred at Union Church in the afternoon, and in the evening the China Inland Mission Hall was crowded. Not only the numbers present, but the people who constantly attended, were a surprise to all who were specially interested in the services. Truly, the hand of our God was upon us, and it was manifest in China as well as in Japan that there is nothing the soul hungers for like the Word of God. Besides these regular week-day services, it was my privilege to speak to a full house at Union Church on Sunday morning, July 4th: also to a full house at the Free Christian Church at 6 p.m.; to speak to about

THREE HUNDRED CHINESE MEN AND WOMEN

at Rev. Mr. Henry's church at 3 p.m., Rev. Mr. Parker, of the Methodist Episcopal Mission, interpreting; and at 8.30 p.m. to take

part in a Gospel meeting at the China Inland Mission Hall, conducted by Mr. A. Orr-Ewing, a choice servant of Christ.

On Tuesday, July 6th, at 9 a.m., I spoke to three hundred Chinese boys and young men at the Methodist Episcopal school, Rev. Mr. Parker interpreting. On Wednesday, July 7th, at 10 a.m., to about one hundred and twenty Chinese students and others at the South Gate Presbyterian Mission, Rev. Mr. Silsby interpreting; and at 3 p.m. to about one hundred and fifty Chinese at the West Gate W.U.M.S. Mission, Dr. Reifsnyder interpreting. I do heartily thank the Lord for every opportunity of being His mouth to the people, and for the comforting assurance that His Word will accomplish His pleasure.

On the afternoon of Friday, July 2nd, the day after my return from up the river, Mr. Stevenson, the Deputy Director of the China Inland Mission, arranged a reception for me at the China Inland Mission Hall, having invited many Missionaries and friends to meet me; Mrs. Walker, the good matron, and her assistants kindly supplying abundance of tea and cake. There were probably

ONE HUNDRED AND TWENTY

present, among whom were Dr. Edkins, in China since 1848; Archdeacon Thomson, since 1859; Rev. Dr. Farnham, since 1860; Rev. Dr. Noyes, of Canton, since 1866; Revs. Dr. Du Bose, Hykes and Parker, of 1872 to 1875; Revs. Dr. Smith, Hendry and Hearn, and Rev. Gilbert Reid, of later date. I mention these names, which were handed to me by Mr. Stevenson, to show how the Lord brought me in contact, in His own wonderful way, with many who have been long in the midst of the conflict and of the hardest of the fight. Many of these were regular attendants and most interested listeners at the Bible readings; and when, on one occasion, I was led to speak of the church centre and Bible class circuit work which the Master has given me, and asked from those present some messages for the four thousand members of my Bible classes, some of these brethren and many others gave weighty words, which in His time I shall hope to pass on.

The reception was followed by a Bible reading upon the significance of water in the first seven chapters of John's Gospel.

It was to me very interesting to observe how the

LORD BROUGHT ME IN CONTACT

with those whom He would have me to meet. I have in the last letter referred to many who from long distances were unexpectedly led to the places where we were holding the meetings, and thus received somewhat to pass on to the people at their own stations. I was not permitted to visit the City of Nankin, but only to look upon it as we passed up and down the river; but the Lord brought to Shanghai, and to many of the meetings there, two of the Nankin Missionaries, Rev. Mr. Drummond and a lady Missionary, who expressed most hearty thanks for blessings received, and gave assurance that they would pass on the good things which had refreshed their own souls. These unexpected meetings with His choice ones were nowhere more marked than at the China Inland Mission in Shanghai. Mr. W. D. Rudland, of T'aicheo, who has been in China since 1866, and wonderfully used of God, had intended, with his wife and two daughters, to come to Shanghai a month earlier, but were remarkably hindered till the time of our meetings; they now feel sure that they were lovingly and wisely hindered. Dr. and Mrs. Williams, of Cheng-iang-kuan, the station where my Mr. Ferguson is, on their way home on furlough, feel that they came to Shanghai at the right time. Mrs. Webb, formerly Miss Van Lear, was also permitted to happen in upon us from a very distant station, and felt that it was of God. So with many others. I should have said that friends at home support six native workers with Mr. Rudland, which made it all the more interesting that we should meet.

I met, altogether, more than

EIGHTY OF THE SEVEN HUNDRED

foreign Missionaries of the China Inland Mission, and a goodly number of their more than three hundred native helpers. I was only permitted to meet six of my twenty "Tidings" Missionaries—Dr. J. A. Anderson, Mr. F. H. Neale, Mr. J. S. Dooly, Miss L. A. Batty, Miss J. A. Smith and Mrs. Webb (Miss Van Lear); they are scattered over such an immense territory, requiring months to reach some of their stations, that I had scarcely expected to meet even six of them.

One of the very pleasant afternoons was devoted to a visit to the well-equipped College of St. Johns, of the American Episcopal Mission, under the efficient management of Rev. Dr. Hawks Potts, who received us cordially, and took pleasure in showing us the working of the institution. The Chinese young men who apply for admission to this college are far in excess of those who can be received. This visit, for which I am indebted to the kindness of Mr. Stevenson, gave us a five-mile drive over the very fine and well-kept Nankin and Bubbling Wall roads, and also gave an opportunity to witness Chinese ladies and gentlemen enjoying an airing on this fine piece of road, under the care of their liveried coachmen. It was refreshing, on our return, to spend an hour with Miss Haygood and her helpers at the Methodist Episcopal Girls' School.

I must not omit to mention

A PLEASANT CALL

one afternoon upon Dr. Davis and his helpers at the Seventh Day Baptist Home outside the West Gate, and just across the creek from Stevenside, the well-deserved and beautiful home of the doctors of the Margaret Williamson Hospital. All these workers, although having to ride three or more miles to and from each service, seldom, if ever, failed to be in their places, inspiring one by their zeal and earnestness. Of Stevenside, the Bridgman Home, the China Inland Mission compound; Woodlands, the private home of Mr. and Mrs. Thomas Weir, of the China Merchants S.S. Co., and other homes in which I enjoyed the kindness of God and His people, I would fain say more, but He knows, and has noted it all.

The last service in Shanghai was at morning prayers on Friday, July 9th, about forty being present; when, after reference to precious words in many ninth chapters, I was led to take to my own heart, and leave with them as

A PARTING MESSAGE

a word from Isa. 9:6, that we should ever let the government of all things be upon His shoulder, so that the peace of God might rule in our hearts.

After filling up the day till 4 p.m. with correspondence, the time came to part with the many warm friends and grateful hearts in Shanghai. The launch was to leave the pier at 5 p.m., to proceed to the SS. Ravenna, of the P. and O. line, lying at Woosung, about twelve miles down the river. More than a score of grateful friends were on the pier to say "Thank you" once more, and to bid me God-speed. It was nearly 5.15 when it seemed as if the tug was about to start, and saying good-bye, I went on board; but not many things are on time in China, and in no way was the heartfelt gratitude of those dear sisters and brethern more manifest than by their patiently enduring another half hour of extreme heat on that pier, until finally, when nearly 6 p.m., we at last moved off, followed by the waving of handkerchiefs as far as we could see them. God bless them every one, and be glorified in them, and give His own increase to the seed sown in the hearts of all who attended the services. Four of the brethren accompanied me to the ship and saw me safely in my room on the Ravenna about 8 p.m., then steamed away in the moonlight, to continue the work in China as God shall work in them.

We sailed at daylight Saturday morning, July 10th, and anchored in Hong-kong harbour at daylight on Tuesday, July 13th, having had 814 miles of quiet sea and refreshing breezes. Dr. Noyes, of Canton, who attended the meetings at Shanghai, having written to Dr. Henry, of Canton, at present supplying the pulpit of the Union Church at Hong-kong, he had arranged for two services—one at the Soldiers and Sailors' Institute, and one at the Union Church. The latter was quite largely attended, and there was much blessing at each service.

The total of public services in China in four weeks was thus

FIFTY BIBLE READINGS,

or addresses, in seven different cities, nine to the Chinese through interpreters, and forty-one to foreigners. In every case our aim was to honour the Lord alone, in reliance upon the Spirit to magnify and bless His own Word. Results are with Him who sent us, in whose hand our breath is, and whose are all our ways. May He be glorified!

Leaves From a Diary.

BY MR. F. C. H. DRYER, K'UH-U, SHAN-SI.

LEFT Wednesday afternoon, and went forty li to Meng-ch'eng before dark. I did not like to deprive my man of a warm bed (k'ang), and so we had a fire built, but we were nearly smoked out, and the k'ang was not heated after all. We got off at daylight this morning, but, as the roads were not in the best condition, it took us till about 5 p.m. to get to our destination.

One of the school boys, a child of Mr. and Mrs. Han, died this afternoon of diphtheria, which is prevalent about here. It causes the parents deep sorrow, as it was their only child, yet they take it with beautiful submission to the Lord's will, and find comfort in the assurance that he is now with Jesus. Just before he passed away the boy was asked if he was afraid to die, and replied that he was not, because Jesus was with him. Have had a good talk with Mr. Kay about the K'uh-u work. We hope to make a greater advance in the work during 1897, thankful for the prosperity and blessing the Lord has granted during 1896. Am very thankful that we are to have two new workers, Miss Branscombe and Miss Wallace, especially as the K'uh-u women have had almost no help during the past year. The ladies are expected to go to I-ch'eng eventually, but as they are not very strong, and we have no house in that city as yet, I give way to them at K'uh-u, and expect to move to Fan-tien in a few weeks. Thus I shall have an opportunity of helping the Fan-tien Christians for a time, and also be able to pay frequent visits to I-ch'eng with a view of obtaining a suitable house.

A MISSION HOME IN SHAN-SI.

My carter lost his tobacco bag and pipe. This gave him an opportunity to give utterance to the usual round of vile language. After a bit we met a man smoking on the roadside. The carter could wait no longer, so he stopped the cart and begged the man to let him have a smoke. This led me to reckon up how much he had already spent on tobacco, and I found that he had squandered 75,000 cash at least on this filthy habit, while it had already taken over 500,000 cash worth of opium to satisfy his craving in that direction, not including the smoking implements, the lamp oil and time, which would also run up into the hundreds of thousands of cash.

Yesterday being market day, the evangelist and I had a good time on the street. As it is nearing the end of the Chinese year the people are all extremely busy. On our return we met a young fellow bare to the waist, and without shoes, shivering in the cold, and surrounded by a crowd. On enquiry we learned that he had gambled away all his money and clothes a few days ago, and had then helped himself to the clothes of another. The owner of the stolen goods kept a lookout, and met them yesterday afternoon on this young fellow's person. After a quarrel the stolen garments were delivered up in the middle of the street, and the thief was left in the cold. Gambling is greatly indulged in by many. In this city the gambling dens are located at the head of the street on which we live, about two minutes' walk from our premises. In these dives my teacher (Li) spent several years of his life, and lost altogether about 700 taels of silver, mostly the proceeds of the mortgaging of his valuable farm. Since his conversion his circumstances have improved, and he has been able to redeem much of it. Here, in China, as well as at home, the Gospel is the "power of God unto salvation to every one that believeth."

even though they have long been wallowing in the lowest depths of sin.

A week ago I made out the statistics of the K'uh-u church for the past year, and was very agreeably surprised to find how large a total of contributions of money, work, etc., was reached as follows: Regular—For preaching in villages, 3,650 cash; for poor fund, 2,466 cash; for purchasing chapel, 15,662 cash. Special—Two hundred and sixty-eight days' labour, repairing chapel, worth about 26,800 cash; fifty days' use of animals and cart, worth 7,500 cash; special contributions for Fan-tien chapel, 8,250 cash; cash contributions for repairing chapel, 7,450 cash; total from city church for year, in cash, 71,778 cash. This sum amounts to Shanghai taels, 62.82, or gold, $45. But to this amount must be added fourteen Shanghai taels, given by the Fan-tien people for their new chapel, besides the expenses of their chapel, of which I have no record. Then at I-ch'eng contributions have been made, though I have not the figures. These figures do not include contributions made by foreigners, so that they represent what the natives themselves have done. Those who know China and Chinese Christians can best understand what these figures mean, small as they may seem to friends in the home land. Though I know

it cannot be said of all our Christians, "She (or he) hath done what she could," yet one cannot but be thankful for that which has been done, and hope and pray that they may be enabled to do equally well or better during 1897.

Had a good audience at the Ie-men entrance this afternoon, and they listened well. The streets are crowded, and there is market every day now in preparation for the new year. The ladies have a little organ, so instead of the regular prayer meeting we have a song service this evening.

HEATHEN SUPERSTITIONS.

Mrs. Kay returned to the Fu this morning and I came on to Fan-tien. Am to stay in the Mission school house. To-night the house god ascends to heaven to report the doings of the year. Shortly after dark he is worshipped, and at midnight, the time of departure, he is worshipped again. Lest the servant of the god talk unadvisedly in heaven and let out secrets (the sins of the year) his lips are stuck together with a lump of taffy! Oh, the spiritual darkness in which this otherwise intelligent and industrious nation is groping. What they need is the Gospel, yet one must cry out with Isaiah, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

Had a good service this morning. As it is the last Sunday in the year I preached on "Redeeming the Time," Eph. 5 : 16. This evening I gave a Bible reading on the customs of the world, and our relation to them as believers. This also had special reference to the New Year, and the many evil customs connected therewith, to stand out against which it takes special grace at this time. I thought a few passages of Scripture would be helpful to fortify their minds against yielding, and they seemed to appreciate it, and several took down the references.

THE ONE GREAT FESTIVAL.

Chinese New Year. This is the great festival of the Chinese, which lasts for twenty days. Yesterday, after the houses had been swept and cleaned—almost everybody has a sort of house cleaning at the end of the year, though they may be extremely negligent along that line during the other months—new mottoes, written on red and gilt spotted paper, were pasted on the doorposts and lintel of the gates and doors, reminding one of the command of the Lord to write His law "on the posts of thy house and on thy gates," Deut. 6 : 8; only that now Jehovah and His law is unknown, and all kinds of well sounding wishes and sentiments are stuck up instead. Those given to idolatry—and very few besides possibly Christians and Mohammedans are not—stick up new gods, and get up early this morning to worship them so that the air is full of the noise of exploding fire crackers. Afterwards they worship their ancestors and each other and sit down to a good meal. All put on the very best clothing they can get, and for the next five days it will be a continual feasting and visiting; even the poorest do what they can—yea, more than they are really able—to make it a time of joy and gladness, even though it puts them further into debt, and for the rest of the year they must suffer in consequence. All will be busy visiting and revisiting for the next twenty days, first, the nearest relatives, and then the more distant ones and friends. By the 5th the main part of the festival is over, and many business houses are opened, and after the 20th everything will go along in the usual routine. We had a service at 8 this morning which was well attended.

MEMORIZING.

Have been having some good times at the evening prayers since we came here. Since the new year I got them to commit to memory the names of the books of the New Testament. Last night we started to commit the Lord's prayer, which will be finished to-night, as some of them had committed it before; next we hope to commit the names of the apostles, the names of the Old Testament, the names of the twelve patriarchs and then having the stone rolling, to follow with Gospel texts, etc. Am glad that they show some willingness to learn and have taken hold well. Last night we began to read the New Testament in order, beginning at Matt. 1 : 1. We intend to go slowly, taking about eight to ten verses an evening, so that unknown characters may be explained and learned, teaching may be given, difficult points may as far as possible be explained, and questions answered, so that the work while not wearisomely slow may be as thorough as possible. We take turns in leading, as this is far more profitable for them than constantly having me to lead and close their mouths. It makes them think for themselves, and helps to build them up. Nevertheless, after the leader has given his thoughts, others may give the lessons they have received from the passage under consideration or ask questions, etc., so that all can take part. I assure you the more thoughful natives can ask some deep questions, and they have often taught me by their questions.

BIBLE KNOWLEDGE NECESSARY.

I feel more and more that one great need of a missionary is a thorough knowledge of one's Bible. I am sure we have a few Christians in our church who would put many Christians at home to shame if it came to actual Bible knowledge, yet they do not enjoy, shall I say a thousandth part, of the privileges that may be enjoyed at home for gaining that knowledge. Of course, the majority of Christians here know very little about their Bible because so few of them can read, and though many might be able to read off a chapter fairly well they too frequently must answer Philip's question, "Understandest thou what thou readest?" in effect just as the eunuch did: "How can I, except some man should guide me?" The picture of the eunuch sitting in his chariot and reading aloud that which he did not understand becomes very real when one so frequently sees the natives here doing the same.

I-CHENG SCHOOL.

Li went to I-ch'eng this morning to make enquiries about a house; I follow him in a day or two The natives are building the school and are hoping that a goodly number of children will be ready in a week or two. As I am now occupying the school house, and did not wish to keep the school from being opened, I thought I had better look out for two rooms in an inn at I-ch'eng, and sent Li to see what he could find. Mr. Shih heard of this and came in this morning to see me. He said he had long prayed God to send some one to help the brethren here, and had looked upon our arrival as an answer to his prayer, but that yesterday he had heard that I was thinking of giving way to the school, and leave Fan-tien, and his heart was very heavy, and he began to weep. He said that none of the Fan-tien Christians knew much of the Word, but were willing to learn; that his heart had been glad when he heard of our coming, and afterwards when he saw our desire to teach and help them—and now we were going to leave. He said he was very desirous to go thoroughly through Matthew, and get a good grasp of it, and suggested that as we had already made a beginning we should at least stay six months. If we were willing to remain the school might also go on, though they would be crushed a little for room for a few months. There was nothing put on in his words, and tears, and I believe both came from the heart. I was glad of them. They were an encouragement to me and showed me that one's efforts are appreciated by some though the many care not for them. The more so as one has just heard that one of the believers in I-ch'eng is not free from opium, at least there are suspicions to that effect, which may later on be found to be true. Here at Fan-tien also a member from whom we have rented the school house has again taken to opium, as he has been very ill for several months. To remain here with the school, especially if the attendance is large, as we hope it will be, will put us into rather close quarters; twenty to twenty-five persons to six rooms, two of which serve as kitchen and bedrooms combined. Nevertheless, I shall be glad to remain and help them for several months, if Mr. Kay thinks it best.

Went to I-ch'eng to-day. We have made known our desire to get a house, and have found a place where we may put up temporarily if the school should be started, and it be thought too crowded for us to remain there. It is a nice place in an inn, a court by itself, and we can either get two down-stair rooms or one up-stairs and one down-stairs.

Feeding the Hungry at Si-ning.

BY MR. H. F. RIDLEY.

WE have fed two hundred and fifty of the many needy ones around us to-day (February 25th). They were very roughly behaved outside the door to-day, but we kept them in check indoors. Poor things; they are so very hungry, and some of them look so ill and thin! After having preached to the first hundred and the second hundred were let in, I was seized with cramp, and had to retire to my room, leaving the burden to fall upon my wife and Mr. Hall. The next day we had a very hard day of it.

OVER THREE HUNDRED

coming for food. The morning was dull and cold, and it grieved us to see the poor people sitting shivering outside, waiting for their turn. Taking them on the whole, they are utterly selfish, even mothers towards their children. It was well on in the afternoon ere we finished feeding them. Tired and hungry, we felt ready for our own dinner. Next morning we gave food to nearly three hundred and fifty people, and the following day (Sunday), ere we sat down to a meal ourselves, a large crowd had gathered around the door. Breakfast over, we opened the doors, and had a difficult task to get the people in order. Three hundred and fifty people were admitted, besides giving bread away to some who could not be admitted. The company was fed in two separate groups, one hundred and seventy-five going into the inner courtyard and one hundred and seventy-five in the outer. One of our enquirers, the carpenter, spoke to the inner group from the pictures of "The Man in the Miry Clay," and Mr. Hall addressed the others.

The 2nd of March brought us to the

FINAL DAY OF THE FEAST,

after having dispensed food, day after day, for over a month. Fully a week ago the people were told that we must cease to give food after that, and reminded of the fact every day. Somewhere near three hundred and seventy hungry mouths were provided for to-day, and it was late in the afternoon ere the last one left.

On an average two hundred and ten persons were fed each day, and it was very touching to-day to see how grateful they were. In passing out they thanked us all heartily, many shedding tears freely, and saying, "We would have been starved to death if you had not fed us." They go away to different places with a fair knowledge of the Gospel, and certainly with hearts more ready to receive it than hitherto.

Though some of the Chinese have not appreciated our scheme of giving food to the Mohammedans, yet

IT HAS BEEN AN OBJECT-LESSON

to them. Some of the more intelligent of the Chinese have spoken highly of the distribution, and a few in good social position are asking for our books. Surely we have great cause to be thankful to God, our Father, for giving us such opportunities of showing, both to Chinese and Mohammedans the practical side of the doctrine which we preach!

We all feel weary, and our strength would not have permitted a longer continuance of the work. One's head just feels swimming, and longs for quietness and rest. We realize more now the strain that the past excitement of the rebellion has had upon us.

At a feast to which Mrs. Ridley was invited at a friend's house, there was quite a select audience to listen to the story of the life of Christ. Among them, two military officials' wives. How thankful we are for such opportunities of making known the Gospel

AMONG THE HIGHER CLASSES!

One of the T'ai-t'ai asked her if we had informed the emperor about our saving so many of the lives of wounded and starving people, adding, "The officials always let the emperor know if they save a few lives."

During the month of March there were about four hundred students in the city for the Fu examinations. It is a well-known fact that they are a class difficult to reach, and we invited students who have arrived from Kuei-teh and Hsüin-hua to visit us. Three of the Kuei-teh students came at noon to spy around. We endeavoured to make them feel at home. One of them looked at the tea very carefully lest there should be anything to deceive his heart in it. It happened to be the tea the Governor-General gave to Mr. Hunter, so we told him, and he mustered up courage to drink it. After a few hours' stay they promised to come at night and bring their friends, but they failed to do so, but subsequently quite a large number visited us; forty from Si-ning and Tan-ko-ri coming one evening.

Rumours have been rife that the Mohammedans are going to rebel again. From very good sources we hear that they are turbulent in some of the districts. A number of them probably are

ON THE VERGE OF STARVATION,

and, therefore, naturally restless. The Chinese in this city are cruel to them, boycotting them on every side; and, though many of them are willing to work, they cannot get it. A Mohammedan bricklayer (a very good journeyman) was engaged by one of our neighbours, and bargained to do some work for 3,500 cash, giving 500 cash to the Guild of Bricklayers. When he had got well through the work a Chinese bricklayer came on the spot, and asked him what he was doing there—"what business had he to do with his (Chinese) work?" It appears the Chinese bricklayer had been asked what he would do it for, and demanded an exorbitant price, so the Mohammedan was recommended by another neighbour. The Chinese artisan went to the Ie-men, got a runner, who put a chain on the poor Mohammedan, took him to the Ie-men, and there, unknown to the magistrate,

EXTORTED THE 3,000 CASH

—all his earnings—from him. Half was given to the runner and half to the Chinese bricklayer, so the poor Mohammedan had no payment for his several days' labour. Can one wonder at their desperation when treated thus?

The Chen-t'ai (brigadier-general) sent for me early in April to have a chat, and desiring to be friendly and intimate with us. He has risen from among the people, is very quiet, homely and modest, and, not being a cultured man, probably finds little in common with the other officials, who are all literary men.

After we gave up giving food to the Mohammedans we always had a few coming about, some of them strong-looking men. As I had still several taels of the relief money in hand, a surplus of 100 taels, which was sent by a kind friend to use at my discretion, I resolved to put these men to the test, and see if they were willing to work; so I engaged some of them to carry big stones from the river-side; getting a permit for them at the city gate. Some of them have been carrying for a month. I give them 45 cash each day and their food; boys 30 cash. Some who have come to beg

WOULD NOT CARRY STONES,

chiefly Chinese, so we feel we are using the money rightly, and for real, deserving cases. With the stones I intend making a raised footpath around the house, and paving the street in front of the house, besides the drain alluded to. In wet weather the water stands in pools about our door, and has always been an eyesore. An open drain which carries water to gardens runs in the front of the door, and has always been objectionable. So, whilst aiding poor, starving people, at the same time it will be a great benefit to us.

Later in the month we all went to Huang-kia-ch'ai to visit one of our former patients, who was wounded in the East Suburb. His was one of the most hopeless cases—a fearful gash received on the back of his neck by a sword, besides several other smaller wounds. To the surprise of all, he gradually got better. He is well known for miles round his own home, and is a living testimony to the care and kindness

RECEIVED AT THE HANDS OF FOREIGNERS.

We may safely say we saved his life, and we hope ere long we shall have the privilege of saying that we have been the instruments, in God's hands, of leading him to a heart-knowledge of the glorious Gospel. Of their family of thirty, thirteen were killed, and they lost their all, comprising cattle and much furniture, and one year's harvest. His mother's life was spared, but she was stripped of every rag, while his wife and two children

were taken away by the Mohammedans, but sent down to the city after they had done the heavy work of gathering in the harvest for them. His brother's wife was also taken away, and nothing more heard of her since, and their substantial home burnt to the ground.

There are so many places here to be visited and doors widely open to receive us. Whilst the temples still remain unbuilt, and the gods are crumbling to dust, it is the time to be

SOWING THE SEED BROADCAST,

bringing all the influence that can be brought to bear upon this poor, benighted people, and warning them of the folly of again trusting in gods that cannot save. Can we hope ever again for such a favourable opportunity?

Mr. Hall has left us this morning for a journey down the north side of the river, and expects to be away two weeks.

A BUSY STREET IN CHINA.

Itinerating Experiences.

BY THOMAS SELKIRK, BHAMO.

STARTED off for a tour on 27th May, at 4 p.m. Travelled three miles to a Shan village, Shwegina, asked for Ma Ong, the father-in-law of Huang, our preacher, and stayed at his house for the night. One large room was occupied as a bedroom, the family sleeping under curtains, and I being favoured with the use of the one wooden bed. Next day a thunderstorm came on and I only got off about 9 o'clock and reached Myothit about 6.

Mr. Li called on me and I was grieved to hear of his child's death. Had a good opportunity to preach the Gospel to him, and he listened well. In answer to a query as to where his son had gone, he said "In-kien," or hell. I explained to him that Jesus loved little children and I had no doubt the boy had gone to heaven. He is an opium-smoker, and has not hitherto taken any interest in our message. I left with him copies of the books I carried, and trust he may be led to believe in Jesus. The sign over his door is "Pao Shang Kuh," or Protect Trade Agency.

Met a man at Myothit who had just come from Bhamo, and was en route for China. He had been lying sick in a zayat, i.e., rest-house, near our house, and I had visited him often and gave him tracts. He, too, was an opium-smoker, and gave the use of his pipe to visitors to the zayat at two annas each. This was really breaking the law, but the police, although often present, took no notice. He spoke to the Chinese around of my frequent visits, and seemed in some measure to appreciate the sympathy shown.

Rain had fallen in the night, but the next morning was cool. The mountains begin to rise just outside Myothit. A stream of pure, clear water, with gravelly bed, five or six times crosses the path, which winds up a gradually ascending valley for the first few miles, and then a very steep mountain path awaits the climber—a trying part of the journey on a hot day. An easier path succeeded, not steep, but very rough, with large boulders in some places requiring to be clambered over. Gradually ascend to a height of about 3,000 feet above sea level, the path being only about two or three feet wide. Beautiful views of mountain, valley and plain present themselves, the latter well dotted with rice fields, and the valleys covered with trees. Many of these forest trees at this season are covered with blossoms, and after heavy rain the road is carpeted with these flowers. Many of the trees are of great height, whilst some have a hole burnt into the side of the trunk, where offerings are made to the evil spirits.

Halted for breakfast about 11 a.m.

About 2 o'clock a large Kah-chen village on the top of a hill was reached. The air was cool, and I rested under the covered end of a native house, while a number of the ignorant and simple Kah-chens came round, and as some knew Chinese they could be conversed with. All knew the Kah-chen Missionary in Bhamo, but "did not know the Jesus doctrine, and would be glad to learn if a missionary were sent." Some medicine for a sick woman and child was given.

On Sunday we rested at the river's bank in a house occupied by the Sepoy picquet.

A small Chinese fort, built of brick and whitewashed, stands

about 200 yards from the ford on the hillside, and about fifteen soldiers form the guard. The soldiers knew me, and I waited a little to preach the Gospel to them. The officer in charge seemed an intelligent man, and was pleased to get the books presented to him. Several of these forts were passed on the way, the largest of them being commanded by my friend Ma Fu Liang, a Mohammedan, whom I have known many years, and who has always been exceedingly frank and kind.

Soon after leaving Mr. Ma a thunderstorm burst upon us, and we were fortunate enough to be near a natural arch on the road, and after some trouble by the way succeeded in reaching our resting place, Pon-si, about 3,500 feet above sea level, where we stayed in the house of a Chinaman who is married to a Kah-chen woman.

Resuming our journey we descended a valley towards the Man-uin plain, and came on a mule driver sitting alone by the roadside, very sick, his companion having gone on ahead. Being unable to walk I gave him my horse to ride, and when coming down a steep, rocky path he fell off, but did not seem much the worse. Coming up with his party, who had halted for breakfast, he was able to rejoin them.

Man-uin lies two or three miles from the foot of a mountain, and running alongside is the Ta-ping river, which joins the Irrawaddy near Bhamo. The flat country was nearly all under water, as the Shans were busy ploughing the rice fields, a process gone through when the fields are flooded. No doubt the many cases of ulcerated legs met with among these people is owing to their working for days standing up to the knees in water.

About three hundred soldiers are stationed at Man-uin, which has a mixed population consisting of Shans and Chinese. I visited the home of a former church member, but found he was absent, afterwards calling to see the military Mandarin, who was lying ill. A military official, Chang, received me very kindly, seemed pleased at my coming, and said there were bad men about, and advised me to be careful. I left him one of our books.

In my visits to the homes I found many sick people, and in some cases gave away medicine. An old lady permitted me to use her stable. Her son was lying ill with fever, and after treating him a day or two, by the goodness of God he became much better. Another man, a teacher, had been ill two months, and I sat by his bedside for some time preaching Christ to him, had prayer, and left some medicine. He promised to read some books given him. Many other opportunities occurred of preaching the Word, some listening most attentively, others refusing to hear. I was interested to notice the large number of Kah-chens in the market. Within a few miles of Man-uin there are many of their villages, and the people bring down from their mountain homes, fowls, vegetables, firewood, etc., for sale in the market. Man-uin would seem to be an excellent base for a Mission to the Kah-chens. Work among this people has been very successful in Bhamo, and there is a good opening for a similar work amongst these spirit worshippers on the China side of the hills. A missionary in Bhamo is preparing books for them, and is using the English character. Part of the Bible has already been translated.

I met with some Kah-chens who spoke Chinese, and they urged me to visit their homes. Enquiries with a view to securing a house, were unsuccessful. There were several recently built stone houses, but the owner would not hear of renting one. I was unfortunate in my inn; the landlord being an opium-smoker, slept during the day, and sat up talking or gambling most of the night. Only one sleeping room availed for the four or five persons who slept in it, and pigs were housed in an enclosure under the bed.

A good deal of rain fell on the return journey, but I made good progress between the showers. The road in many places became slippery, necessitating my walking a good part of the way, and the last few miles before reaching Bhamo seemed very long, and I felt glad to meet a friend who came from Bhamo to accompany me home.

The work at Bhamo itself is going on as usual, but when the weather is very hot we cannot induce the Chinese to come indoors. I visit the zayats, or rest-houses, where the coolies live, and have good talks with them. In one house near there are eight or ten coolies living, and I suppose all smoke opium. These poor fellows cannot leave the opium for five minutes. One attended our meeting one evening, and after a few minutes slipped out. He told me afterwards he could not leave his pipe. There are very few about here who do not smoke opium. After having short Gospel talks with these men, I try to get them into our chapel, but do not often succeed.

I went out to a Chinese village this morning, and hoped to have a time of preaching, but found most of the people out. The wives of these Chinese are all Shans, and it is difficult for us to converse with them. They are usually very busy in their homes, and it is not easy to get them to listen.

I went off by steamer to visit a few places yesterday (May 14th). The Bhamo Jesus-Hall is well known and I was kindly received. The people listened to my message, but would not buy books. Our English meeting on Thursday keeps up well. One man walks in two miles to attend it. God is very good in answering prayer.

"White Unto Harvest."

BY MISS H. DAVIES, OF SIN-TIEN-TSI.

YOU will rejoice with us that there have been evident signs of God's work in this place going forward. This year was commenced with special prayer that more souls might, by God's grace, be won for the kingdom, and that the native Christians might be moved to see the duty and privilege of witnessing to their relatives and neighbours. An address of Bishop Cassels', connecting Gen. 4:9, "Where is thy brother?" with John 1:41, 42, "Andrew first findeth his own brother . . . and . . . brought him to Jesus," has very greatly stirred up our dear native Christians, and their prayers are being wonderfully answered.

During the first weeks of the Chinese year a man named Ma, from a village twenty-five miles distant, called to enquire about the truth, and old Hsueh-ta-ie was here at the time, and spent a long time talking to him. He seemed to have been specially led to come and enquire the way of salvation through having heard that we spoke of "a way to escape everlasting punishment." He stayed a night in a little inn close by, so as to be here for the Sunday meetings. Before leaving that Sunday afternoon he fully decided to put away his idols and worship the living God. He took away with him a Gospel and some tracts. Do pray for this man; he lives too far off for us to see him often, but by prayer we can help him.

The Monday Morning Women's Work Meeting continues, and is being blessed. Many of the women give us cause for rejoicing, and have become regular attendants at the Sunday meetings. The Boys' School is again in Mr. Sie's charge, and it is pleasing to note his Christian influence over the boys.

Recently two men named Li arrived here from a village about twenty miles distant to know the way to be saved. They came into the room where I see the sick people every morning, and they were asked if they wanted medicine. They replied, "No, they had not come for that, but to hear about the one true God." You can imagine with what joy we told them the glad tidings of salvation. It appears they were first led to seek the truth by reading 1 Tim. 2:4, 5, 6 at the head of a tract which somehow had got into their possession. They asked many people what the words meant, "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth; for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all." No one could explain the words to them, and some mocked them and laughed at them: but they were convinced that their idols were false, and longed to find the true God. At last some one said to them that it would be well for them to come here and ask us, for we knew all about it. As you may imagine, they listened eagerly to all we said, and, as the following

day was the 15th, the day Miss Williams shows the lantern, the two men stayed the night at the little inn near us, and that night were taught more by dear old Mrs. Chao, the Bible-woman, whose house adjoins this. They left us that evening with many books, tracts, and Gospels. They said they would be back for Sunday, the 3rd of the third moon, and we are looking forward to soon seeing them. They are, we believe, sincere and earnest seekers.

Aged Mrs. Uen, of whom I have often written, has not been here since about February 17th. She is away, staying with one of her daughters, who is married into rather a wealthy family, and is very much averse to her mother's coming here so regularly. It seems that the dear old body is being a good deal troubled by others of her family because of her being unwilling to burn incense, paper for the dead, etc. We have heard also that her daughter will not let her return to her own house; and the daughter's home is distant.

Our Sunday congregations are still large, and our room is far too small for the numbers who come; but there is good hope that in a few months we shall be able to begin building a larger place outside—where the site of our garden is now.

The medical work goes on as usual. It is wonderful what long journeys some of the patients take to come here. Some seem to think nothing of a day or a day and a half's journey to obtain medicine. They have the greatest faith in our drugs, and it is marvellous how the simplest medicines cure some of their (really serious) complaints.

We went to see old Mrs. Hsueh the other day. She is now quite blind, I think; but as her sight fails her memory seems brighter, and she can repeat many hymns and texts. She said she could not come up here and see us in the winter, but she "often thought of us in her little room, and helped us by prayer." One of her sons, an earnest Christian man, came to-day for medicine to give to a poor beggar, whom he had found on the roadside, and had taken home to his house for food and shelter for a day or so. We do so rejoice when, in things like this, the love of Jesus shines out in these dear, simple, country Christians. Many of them have been stirred up to fresh zeal lately by having the blessed hope of the Lord's coming soon brought before them more frequently; and some outsiders, hearing the Christians and enquirers talking about it, have come up to ask about the way of salvation.

Now that on every side the fields are white unto harvest, do pray for us, that He may make us each, and all the native Christians, "vessels meet for the Master's use," that when the Lord of the harvest cometh we may be found with Him "bringing in the sheaves!"

Enlightened at Last.

BY MR. A. LANGMAN, OF IONG-K'ANG.

WHILE Mr. and Mrs. Wright were absent we took their place at Iong-k'ang, and from that station did what we could for Ien-cheo. During the year I made three visits to the Fu and two Hsien cities, but it was not until October that we could get a native helper to reside and work there. Then our old friend Chang Shao-feng, who had returned from Long-ch'uen, came forward and volunteered to go, saying, "Though I came home to rest" (he is now 65 years old) "I will go and begin the work till God sends another man. Before I became a Christian I served in the Ie-men in Ien-cheo, and if I can preach for Jesus there in my old age, I will reckon it an honour and gladly go."

Believing the Lord would accept his service and prosper him, as in Ch'u-cheo, I agreed. During October and November he lived in the inn, daily moving among the people with tracts, etc. In December he found a loft over a tailor's shop on the main street empty, and having made friends with the master obtained possession for one dollar per month. Later on he was able to put a table in front of the shop for a bookstall. In this way he attracted many listeners and dispelled much prejudice, besides selling a good number of books. Nearly opposite was a large shop, the proprietor of which was constantly on the lookout, observing all that took place in front of the tailor's shop. Mr. Chang consequently felt that he was watched; and to break the spell saluted the good man for many days, but could get no word, nor the least notice in return. On making enquiries he found the man to be a Han-lin, who has more to do with the people and their business than the magistrate himself.

This state of things lasted until the middle of March this year, when having received permission to take his wife there he started, and while on his way to the boat, carrying his own bed, before he had reached the city gate, he saw the man referred to going before him with a coolie carrying his things. Thinking he might be going to Hang-cheo, Chang walked behind, but was astonished to see him walk on to the same boat for Lan-k'i; and on embarking found that their respective places brought them face to face with one another. So having fixed his bed, etc., Chang made another effort to break the ice, and this time succeeded.

For a day and a half the "Jesus doctrine" was discussed, and two small books read; with the result that, on nearing Lan-k'i, the Han-lin said, "This is the first time I have heard what this teaching is; truly it is good, and not bad. Do you know it was I that had the foreigners turned out and the house broken down twenty years ago? And with another head-man in the city I have put my name to an agreement to resist and keep them out of our city for ever! But I am wrong," said he, "and when you return I will rent you a house if you want one."

The house is now being repaired, and the evangelist is to go in the first of next month. "This is the Lord's doing; it is marvellous in our eyes."

"They Know Not What They Do."

BY MR. GEORGE KING, OF LAO-HO-K'EO.

THE sun shone brilliantly on a fertile plain, embosomed by lofty mountains. The broad river sparkled merrily in the sun; the grass was still wet with heavy dew. It was Sunday morning, and the Missionary resident in the large city walked alone on the quiet city wall, collecting his thoughts for his morning sermon to the little church. Absorbed in this he gave less heed to the familiar walk and surroundings, when, after passing one of the angles of the wall, a sight suddenly met his eyes of something round and whitish lying on the green grass. Approaching nearer, the whole dreadful truth became clear—first a little decapitated head, then the remaining dismembered portions of the body of a fine little baby boy lay scattered on the grass in the glorious sunshine.

Enquiry elicited the facts of the case. The baby had been born that morning at a cottage near that part of the wall of the city, and had been in this brutal way ruthlessly murdered and mutilated as a lesson to the gods of the nether regions.

For this family had previously lost two such little sons, one after being spared for some few years, one earlier. They had paid the wizards and fortune-tellers to explain the reason, and these sapient individuals had informed them that these children were re-incarnations of a creditor to whom they, in a former existence, owed a debt which had never been paid; and the creditor was to become thus incarnate as their child, fall ill, necessitate their expending upon him care, expense, medical treatment, again and again, until the old debt was wiped out. And the poor, deluded parents, despairing and angry at such an increased burden on their poverty, decided to send back the little soul to Hades with the report of what they had done to him at this "incarnation," so as to deter the "creditor" from attempting to extort payment of his debt by such means any more. Comment is surely needless. Such a fact shows clearly what a terribly real and living power is idolatry in China; how debasing a slavery is superstition, and how loud is the call to Christians to hold forth the light of life.

In Memoriam—Miss Mary Pearson.

THE death of Miss Mary Pearson takes from our ranks in China one whose life peculiarly adorned the doctrine of Christ. The sad news of her passing away reached us not long since, and we write these words as a testimony to the faithfulness and devotion of her who now sleeps in Christ, and whose memory is precious to all who knew her.

Miss Pearson applied to the Mission for service in China in August, 1890. Previous to this she had taken professional training in one of the leading hospitals in Chicago, and for two years had kept in close connection with the Erskine Church Mission of Toronto, under the direction of Mr. Yellowlees, that she might be prepared spiritually as well as otherwise for the work she hoped to render. After correspondence with her, we invited her to our Mission Home, and in a short time became fully convinced that she was one of God's chosen and prepared ones. She was accepted for service, therefore, and at a later time left our Home for her own home at Flesherton, Ont., to wait there for the time when she might start for China.

There were three other young ladies accepted for China about this time, and we were obliged to bid all of these friends to wait upon God, because we had no funds on hand for outfits and passages, for provision of money according to their need. This the friends did most earnestly. It proved the good purpose of the Lord, however, to allow several months to pass without prayer being manifestly answered. At last the hand of God was opened upon us, but only in part, for provision was made for only the three young ladies; certain gifts had been made to Miss Pearson which allowed of her securing her outfit, but no money was given which we could use for her passage to China. We were obliged, therefore, to write the three friends for whom provision had been made to prepare to leave Toronto upon a certain date, without sending Miss Pearson any similar word. This we did, and the three young ladies made their arrangements to start forward; the date of their departure was fixed, and a farewell and communion service in the Home was arranged for.

MISS MARY PEARSON.

Just at this time Miss Pearson presented herself without warning at the Mission Home, and told us that she had been impressed to bid her people at Flesherton good-bye, and to come to Toronto to prepare for going to China. We found that she had not known that the other young ladies were going forward, and that she had received no gifts for her passage, but was simply impelled, while praying, to come to Toronto and prepare for leaving for China. As we ourselves had received nothing for her passage, we had to tell her this, and she was obliged to see the preparations for the departure of her friends going forward without herself sharing in these. This, however, did not discourage her in the least, and, with quiet confidence in the purpose of God toward her, she set cheerfully to work to help the others forward. At our farewell service we could not ask her to give her farewell words, and expressed our regret for this. "Oh," she replied, "but you know I am going." We expressed the hope that this might be so. Nevertheless the three young ladies left us early the following morning, and Miss Pearson was left behind. Returning to the Home after bidding the friends farewell at the station, we certainly expected to see our sister discouraged. Our expectation was not fulfilled, for we learned in speaking to her that she had figured out from the time-tables that she could overtake her companions, they having gone by way of the inland lakes, if she took the late train that night for North Bay and so on westward; and this she fully expected to do. We were much impressed by her humble and yet confident faith, and could but wait to see what God would bring to pass.

It was about ten o'clock that day when the telephone bell rang, and the Pastor of Erskine Church called us to ask about Miss Pearson, and to say that his people had a gift for her. About noon the pastor of another church, where Miss Pearson had worked, called us by telephone to say that his people wished to give her an amount of money. Shortly after noon a relative of Miss Pearson sent word to us, offering us a third sum. By the middle of the afternoon all of these three gifts were in our possession, and thus full provision was made for Miss Pearson's passage to China. By evening our sister was ready for starting, and late at night she left us for North Bay, as she had expected, and for China. It was a remarkable ending to the story that the three young ladies who had started earlier, were delayed for two days by a wreckage in the canal at Sault Ste. Marie, and missed their steamer connection at Vancouver, while Miss Pearson made good connections all through, was nearly a month in China waiting for her friends before they came, and was there to welcome them when they arrived.

After such experiences of guidance in behalf of Miss Pearson, it is not surprising that we felt much confidence in the thought that the Lord who had so remarkably led our friend forth would abundantly bless and use her in China. In this we were not disappointed. Her progress in the study of the language and in service was most encouraging, and the reports we received of her spiritual progress were always satisfactory. She had not been in China long before her training as a nurse was put into use, and through her patient, faithful and skilful service more than one missionary life was saved for work among the heathen. Besides this, before many months had passed, she was able to take up active work in behalf of the women of Iang-cheo, where she had chosen to live, and there she devoted herself to the sick and suffering with rare self-abnegation, taking every opportunity likewise to witness to the power of her risen and coming Lord. While at Iang-cheo some of the heathen women believed her testimony, and she had the joy of seeing these turn from idols to serve the living and true God, and to wait for His Son from heaven.

It was while Miss Pearson was at Iang-cheo that she was led to undertake a long and arduous journey into the interior, to the province

of Ho-nan, to nurse a sick Missionary there. We have learned since that she hesitated a good deal at first in undertaking this service, but there was no one else able to do so, and so she determined to go. The first part of the journey was successfully passed through, and the nursing service rendered; but the journey back to her home at Iang-cheo proved a difficult one, and through exposure to the winter cold she caught a heavy cold, which finally settled upon her lungs. The cough which followed gave the friends of the Mission considerable concern, and finally it was arranged that our sister should go to our Mission Sanitarium in the north for entire change and rest. Several months were thus spent, and later Miss Pearson returned to Shanghai. It was seen, however, that her health was not fully restored, and those in charge of the work sought to prevail upon her to go home to Canada. Miss Pearson did not wish to hear of such an arrangement, and begged hard to be allowed to return to her beloved women at Iang-cheo. As she began to gain physically at this time, this was finally permitted her. But the trial at her work in the interior proved to herself and others that she was not equal to active service. Once more she returned to Shanghai, and at this time she was again urged to return home. Again she begged to remain in China, for she hoped that the failing health would yet return, and that she might still serve the heathen for whom she had given her life. Soon, however, it was no longer a question as to what should be done, for about this time the insecure strength gave way almost completely, and she became too feeble for travel or change of any kind. Everything was done to restore the fast-ebbing strength; a skilled physician and two trained nurses attended her, and all the ministry that love could suggest was given her. It was without avail. The cough grew worse and worse, and on August 21st, in our Mission Hospital at Shanghai, surrounded by loving friends, she passed away into the presence of the King.

Miss Pearson never regretted the choice she had made of going to China, or of staying there after sickness took possession of her. To the very last her heart rejoiced in the high privilege of being a witness among the heathen, and she preferred, as she said once, to die witnessing among them than to live apart from them. God had given her a divine passion for the Christless souls of China's women; for these she lived and died. As she passed away, she raised her eyes and hands as before the sight of another world, and cried, "Praise the Lord!" Her heart was satisfied; satisfied here in all the will and way of God; and now, oh! so satisfied, as she entered into the home-land of her soul, and into the glory of the presence of her adorable Lord. May there be others to follow in her footsteps here on earth, that they may share with her in the reward which she has now, and will have, when our dear Lord comes at last to be glorified in His saints.

Overland Travelling in China.

DESCRIPTION SENT BY MISS C. LEFFINGWELL, FROM SUI-FU, ON HER JOURNEY TO UIN-NAN FU.

ALTHOUGH I have spent weeks travelling on the Iang-tsi river, both by foreign steamboat and native house-boat, I have looked forward to this overland journey, during which I should spend nights in Chinese inns, as an experience entirely new. First, a sedan chair was ordered, not unlike a miniature house in shape, with bright blue roof, highly varnished to shed the rain. On each side are windows, made of tiny reeds, in wooden frames, made so as to slide open and shut easily. The lower part was painted dark red. Although the frame-work was wooden, the most part seemed to be made of bamboo splints, woven much as the American Indians weave baskets. Inside was a seat, and over the entrance, as door, curtains were hung. Over this door is a shelf for books; outside, about midway up, long bamboo poles are strongly attached to each side, by which it is carried by three natives (coolies); and this is to be my home for a longer period than it took to cross the United States and Pacific Ocean.

We left Lu-cheo on December 8th. Mr. and Mrs. James, with whom I have been staying, accompanied us twenty li (a li is one-third of a mile), and we ate together in a Chinese inn our farewell meal; good-byes are said, and again I am alone with those whom I had only met a few days before. Nearly all Chinese tables are square, small, and for eight people. They are never covered with a cloth, and are, of course, much smaller than eight would require at home, where each has a plate; but the basin of rice, which is handed to each, is usually held in the hand. In the centre of the table are a few bowls or basins containing various eatables. Food is never passed, but each uses his own chopsticks in taking food from the general basin.

We travelled only fifty li the first day, and stopped at a Chinese inn for the night. Whatever a Chinese inn may lack, it never lacks in bright-coloured, hideous pictures of gods, posted on the doors and in the main entrance room, where there is a place to burn incense, etc. The clay walls of my room were neatly whitewashed, but the earthen floor was damp, and the room was totally dark save for a small hole cut in the partition between me and the main room. A tiny, shallow dish, containing enough oil to burn an hour or two, is brought. The little wicks are the pith from rushes. Surely if the lamps carried by the ten virgins were like these they would need frequent replenishing. The next morning we were up as soon as it was light, and had travelled twenty li before breakfast. The weather was very fine. The country is very hilly, but the hills are all terraced into irregular-shaped, level steps. On these green vegetables are cultivated. Much of the road is on the narrow ridge between flooded fields, where a single misstep of the chair-bearers would precipitate us into the water. Oranges grow in abundance, and are sold at the rate of one dozen for two of our cents. We are thankful for them as a substitute for water, which is not the best. At night my attention is called to a single glass tile in the roof of my room, which is a great luxury. Several women and children peer into our rooms. We invite them in, glad to give them the privilege of hearing the Gospel even once. We were accompanied by a petty official. As soon as my light is extinguished the rats in my room convince me that their name is legion. I congratulate myself on the cheerful letters I have written home, recollecting that my leather valise contains a few imported candles, and was left open. I crawl from my plank bed and close it, wondering if I am imprisoning a rat inside. Then as I settle to sleep (?) I remember that I left a candle on a box close to my head, where they would find it conveniently by running across my face. I put it in the middle of the earthen floor, mentally telling the rats to eat it and leave me alone. Notes from China are quite incomplete if no allusion is made to rats. To-morrow night we hope to arrive at a station and rest there over Sunday. The river flows from that town to this, so our men engage a boat for this part of the journey. The petty official, who went ahead of us, gave his report of us to the official of this town, who offers us a boat. We think he may wish to get rid of us quickly so as to have no disturbance. We must wait for our passport to be copied. We wait for our captain, but he does not appear. His younger brother, who was on board, was urged to start the boat, but replied, he dare not start his brother's boat. As a last resort messengers are sent to the official's office, and soon a fierce-looking man rushes up, and the poor younger brother is put in chains and hurried away to find his elder brother. This illustrates how Chinese law holds one member of a family accountable for another member's offence. At last we start, and we soon hear the noise of small rapids, so numerous in the upper part of this river. Only part of the boat is roofed, and under this covering the coolies and our luggage are packed together. I spread my bedding on the floor of the boat, under the poles of our chairs, spread a large rubber blanket over these poles for a low awning, and under it Mrs. Graham and I crawl to spend the night. Even while Mrs. Graham was praying the boat bumped against a rock in a way to frighten her; but so much time had been lost that we must travel some distance that night in order to

reach Sui-fu the next evening; but the sensation experienced in a boat improperly manned, travelling in the night against the current on a river where small rapids and rocks abound, knowing that the one in charge is going under protest, and perhaps with feelings far from friendly, made me glad that this was to be my last journey on the Iang-tsi, and that for a long time I would only travel by land.

We received a most cordial welcome at Sui-fu the next evening. I also enjoyed meeting the native Christians very much. One native girl who sat near me offered me the use of her hymn book, opened at the proper place at the announcement of each hymn, with a kindliness not exceeded in the home lands, and after service urged me to come into one of the class-rooms to talk with the other women. They kindly enquired how long I had been in China, and when I said that it was less than a year, said to each other that I was wise, because I understood them and answered their questions.

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER I.

I THINK that I can best accomplish the purpose I have in view in these letters by referring separately to some of the leading facts respecting the memory and its working, and by pointing out, as far as I can, the different applications of these facts.

I shall number the Facts consecutively for the sake of more ready reference.

In seeking to point out the different applications, I shall not always confine myself to the mnemonical. Memory has a wider range and influence than we often think. Some of the applications of mnemonical facts are more important than the mnemonical applications.

The letters will be brief. Some may, at the beginning, be disposed to complain that they are too brief. I hope, however, that it will be felt before the close that the results obtained have justified the methods adopted.

In this first letter I want to call attention to three facts by way of introduction to what is to follow:

1. God has given most men greater power than they have any conception of.

This is true in many ways. Probably there are few respects in which it is truer than in reference to memory. It is only at times that men get a glimpse of the power God has given them in this respect. The drowning man finds that no part of his life, even the most remote, has been forgotten. The sick man often recalls in his weakness what he could not recall in his strength.

The following cases are recorded by Dr. Abercrombie. All seem to be so thoroughly authenticated as to place them beyond doubt.

"A man, mentioned by Mr. Abernethy, had been born in France, but had spent the greater part of his life in England, and for many years had entirely lost the habit of speaking French. But when under the care of Mr. Abernethy, on account of the effects of an injury to the head, he always spoke French. A similar case occurred in St. Thomas's Hospital of a man who was in a state of stupor in consequence of an injury to the head. On his partial recovery he spoke a language which nobody in the hospital understood, but which was soon ascertained to be Welsh. It was then discovered that he had been thirty years absent from Wales, and, before the accident, had entirely forgotten his native language. On his perfect recovery he completely forgot his Welsh again. A lady, mentioned by Dr. Pritchard, when in a state of delirium, spoke a language which nobody about her understood, but which was discovered to be like Welsh. None of her friends could form any conception of how she had become acquainted with the language; after much enquiry it was discovered that in her childhood she had a nurse, a native of a district on the coast of Brittany, the dialect of which is closely analogous to Welsh. The lady had at that time learnt a good deal of the dialect, but had entirely forgotten it for many years before this attack of fever."

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"An eminent medical friend informs me that during fever, without any delirium, he on one occasion repeated long passages from Homer, which he could not do when in health; and another friend has mentioned to me that, in a similar situation, there were represented to his mind, in a most vivid manner, the circumstances of a journey in the Highlands, which he had performed long before, including many minute particulars which he had entirely forgotten."

However great the powers God may have bestowed upon you, you cannot use them aright without His blessing. However small those powers may be, you will never fail if you use them with Him (John 15 : 5; 1 Sam. 14 : 6; 2 Chron. 14 : 11).

2. What most men need is not so much new power as new light on how to use aright the power already possessed.

This, like the former statement, is true in reference to most things. It is true in reference to memory.

If the owners of the great memories recorded in history have consciously employed the laws of memory, and have been willing to impart their method to others, then others have been able thereby to attain almost equally striking results.

"Muretus relates that in the year 1581 there lived at Padua a native of Corsica, a young law student, who possessed a most extraordinary memory. To put his powers to the test, Muretus invited the young man to his house, where a large company of guests were assembled to witness the proceedings. He then dictated to the student a number of words in various languages, until he wearied both himself and his friends. The Corsican alone was not tired, but continually asked for more words. Muretus declared that he should be more than satisfied if the young man could repeat half the words that had been dictated. The student, fixing his eyes on the ground for a short time, began to repeat without the slightest hesitation the whole list of words that had been dictated, and in the same order in which they had been named. He then commenced with the last word, and repeated the list backwards to the first. When he had accomplished this marvellous feat, he named the words alternately without the slightest mistake. Muretus relates further that he became more intimately acquainted with this young man, and had frequent opportunities of testing his power of memory—a power so great that he could recite thirty-six thousand words in the same manner. Nor was this all. Molinus, a patrician of Venice, who had a wretched memory, requested the young student to teach him the art. The student of law and the patrician set to work, and in ten days the patrician could repeat five hundred words in any order."—Rev. J. H. Bacon.

3. The benefit we derive from knowledge is not decided by the knowledge, but by our use of it. A little knowledge, well used, may be of great benefit. A vast amount of knowledge, unused, will be of none.

This applies to every kind of knowledge that has to do with practical life. This being so, it is hardly necessary to say that it applies to all knowledge respecting the memory and its use.

May I ask two things of all who read these lines? (1) An interest in their prayers that every letter may be a means of help and blessing to all who read it. (2) To make these letters known as widely as possible to Christian workers, especially to those who are engaged in or preparing for foreign work.

Tidings from the Provinces.

CHEH-KIANG.

Ku-cheo Fu. — Miss M. E. Manchester, writing on April 17th, says: "During the past ten days Mrs. Thompson, of this city, and myself, have had the privilege of going to a place called Ta-cheo, which is an out-station some miles away. It has been opened about five years, I believe, but there has never been any work done among the women. Mr. Ward, who has been there for the past two years, has now removed to another place. We travelled in chairs, being carried by poor, ragged opium-smokers. As Mrs. Thompson is rather a large woman, the men who carried her chair declared she was carrying a good amount of silver money with her, which made her so heavy. They were greatly surprised to find she had understood all they had said, as she told them she had none at all with her. Part of the way it was rather a lonely road. We travelled some miles without seeing any house, but after a three hours' ride we came in sight of many little villages lying in a valley. Nearly all of the houses had mud walls and straw-covered roofs. We were delighted on descending a high hill, when we sighted Ta-cheo. It is a lovely spot at the foot of a range of mountains. We saw quantities of violets and spring flowers on each side of our path. We often praise God for the beautiful scenery we see in China; but our hearts are sad as we behold the many towns and villages where we know no messenger of Jesus has ever been.

"On arriving at Ta-cheo we were received by the Chinese evangelist, Mr. Shao. He is a tall, fine-looking man, and seems to be greatly respected by the outside heathen as well as by the Christians. He has been converted about six years. At one time he was at the head of a band of robbers in the mountains, but now, through God's grace, he is daily trying to lead others to Christ. At present there are five members belonging to the church—all men, and a good number of enquirers. We found seven women, who come regularly to the services, and who believe in the Gospel. They know, however, very little of the way of life, as none of them can read. Outside these very few of the women in all the surrounding villages have ever heard the name of Jesus. We did enjoy going out day by day to the different places, two and three miles from Ta-cheo. We were enabled to visit sixteen villages, and to tell something of our God and Saviour in each one. At first the people were very much afraid of us, as satan scatters all sorts of evil reports about us, but on passing a village the second time they seemed friendly, and asked us to sit down. Crowds gathered around us, both men and women, and listened intently. We met a few who had heard the Gospel from some one. They knew it was true, and God's Spirit seemed to be striving with them, and our prayer is, that they may turn from their idols and serve the true and living God. Will you not pray with us that God will bless the seed sown in weakness, and that souls may be led to taste and see that the Lord is good?"

KIANG-SI.

Kuei-k'i. — The following extract from a letter from Miss Marchbank will be read with interest:

"Last week five Christians and I were away from Monday till Saturday, on a journey of about 180 li. We visited two out-stations, and a number of scattered Christians, besides preaching the Gospel to many unsaved. The native workers seemed very happy, and at times, when we were passing through the hills, we made them resound with hymns, which I thought must sound sweet in the Lord's ears.

"We visited two aged Christians, both over eighty years of age. The first one was an old man, living about 90 li from Kuei-k'i, who was glad to see us; and the other was an old woman who lives on the top of a hill. Seldom have I met a brighter Christian, but she is very frail in body. We were told had we come a little later she would have been in her bedroom, thanking her Heavenly Father, for such was her custom every afternoon about that time. We did enjoy the stay there, and I thank God for the privilege of seeing this dear old saint once again, for every time, lately, we have said at parting, 'Good-bye: we may next meet in heaven.'

"We then went away in amongst the hills, where we found an old man of seventy-six years of age, who had heard the Gospel at Fu-kia, and who seems to be really saved. The Lord sent us there, for the wonderful part was, we were told by our old friend that he was sitting waiting for some one to come from the city to see him! When the Lord comes, His saved ones will go up from very many hidden places and out-of-the-way corners."

Chang-shu. — Mr. Whittlesey, in his diary for March, writes: "Our hearts are being made glad by the regular attendance of Mr. Pao, Mr. P'eng and Mr. Peh at our Sunday morning services. The first two are, we believe, really enquiring the way, and they seem to be learning more daily. We are praying much for them."

HU-PEH.

Ku-ch'eng Hsien. — Miss Mary Black, writing on the 6th of May, says: "You will be glad to know that God has at last given us a footing in this important place. We have rented a house, and my sister Jane and I hope to come down here frequently to help in the work, staying a month or so at a time. We are now known all over the place, and we rarely hear a rude or disrespectful word. Ask God to set the seal of His approval on the work by giving us souls."

KUEI-CHEO.

Kuei-iang. — An interesting letter from Miss J. Webster tells of busy days in the dispensary. During May over fourteen hundred persons came to her to be treated medically and surgically. Our sister is meeting with much encouragement. She has reason to believe that several have recently been converted to God. There is a very wealthy lady who is much interested in the Gospel. Her daughter, who is to be married this year, is also a seeker after the truth. Miss Hastings and the Bible-woman go, once a week, to their house to instruct them. The Sunday services are well attended, and there are a number of promising enquirers. There is also a good deal of persecution. Prayer is asked, that there may be showers of blessing in this district.

An-shuen Fu. — Mr. Preedy says: "Before I left for the coast, in 1895, a vegetarian, an old man named Li, was coming about the place, and was led to break his vow. He attended our Enquirers' Class, and gave evidence that he was a true and earnest seeker after God. After learning about the Saviour, and having truly trusted in Him for salvation, he returned to his village, about thirty li distant, and exhorted several other vegetarians to believe in Jesus. The result is, that two or three have broken their vows and given up idol worship. One of these men has destroyed his idols."

Tuh-shan. — Mr. Laight sends an interesting account of a journey which he and Mr. Burden recently made into Kuang-si. He tells us that the mandarin dialect was understood in most of the places through which they passed. In some districts the people were willing to listen, but in others they were utterly indifferent. At Li-ping Fu the people became much excited, and turned our brethren out of the inn on the evening of their arrival, but after a little they allowed them to go back again. Here they sold many books. At Uin-ts'ong Hsien they were well received. Almost everybody bought books, and some bought a copy of every kind offered for sale. At Kuei-lin, the capital, they stayed seven days, but sold few books, no one seeming to care for the Gospel.

Recent Baptisms.

The following baptisms were reported from Shanghai in August:—

CHEH-KIANG,	P'ing-iang	11
"	Ch'u-cheo	4
HO-NAN,	Shae-k'i-tien	9
KIANG-SU,	Shanghai	3
SHEN-SI,	Hsing-ping	2
"	Si-an	4
"	Tong-cheo	6
SI-CH'UAN,	Pa-cheo	6
	Total	45

Editorial Notes.

WE ARE FREQUENTLY ASKED for copies of our Annual Reports. May we say that we do not issue, as some Missionary Societies do, statements of our year's work in separate form. The only statistics we publish are those which are contained in the monthly numbers of "China's Millions." If those interested in the work of the Mission wish to obtain these in connected and permanent form, we would advise them that the year's number of our papers are bound up at the end of each year in board covers, and are sold for the price of fifty cents. These may be had for any back year at the office of the Mission.

We have parted this last month from more of our Missionaries, the Rev. and Mrs. A. R. Saunders, who left us for China, via England, and Mr. and Mrs. E. Murray and Miss F. Sutton, who went forward to China direct, via Tacoma. All of these friends left Toronto on Saturday the 9th. Previous to their starting, on the preceding evening, a Farewell and Communion Service was held in the Mission Home. The testimonies given at that time by the outgoing Missionaries were very fervent ones and touched many hearts, and the Communion Service, led by the Revs. T. B. Hyde and Robt. Wallace, proved to be a most sacred and blessed season. We bespeak the prayers of our friends for our Missionaries as they travel, the one party eastward and the other westward, to their destinations.

Mrs. Stott, whose arrival in New York was noticed in our last number, reached Toronto on Saturday, the 16th. It is not certain how long she will remain with us, but we trust she will be here long enough to make it possible for us to arrange meetings for her in a number of churches in Toronto and vicinity. The message of divine workings among the Chinese which she has to tell is one that God's people will delight to hear.

We learn that Mr. and Mrs. Taylor have returned from their resting-time in Switzerland to their service in England, Mr. Taylor's health being sufficiently restored to make this possible. A vacation for the Lord's active servants has its draw-backs as well as its advantages, for an absence from work means an accumulation of work when it is taken up again. This will be peculiarly the case with Mr. Taylor, and we shall value the intercessions of our friends in his behalf, that the strength which our brother has obtained abroad may not be lost at home in the midst of his many responsibilities and cares.

Sad news has reached us three times over this past month. First, we learned that Mrs. Fishe, of Han-k'eo, the wife of Mr. C. T. Fishe and the only sister of Mrs. Hudson Taylor, had fallen asleep; then that our own worker, Miss Mary Pearson, had gone to be with the Lord; and last, that Mrs. Coulthard, wife of Rev. J. J. Coulthard of Uen-cheo, and daughter of Mr. Hudson Taylor, had suddenly passed away, together with her youngest child, Elsie. We bow in adoring submission before our faithful God, knowing that His perfect love can work no ill; but our hearts mourn for the stricken husbands and children, and the sister and father who are left, remembering what loneliness and sorrow these deaths will entail. It is well at such a time, as we think of empty places in homes, in families and in China, to recall the word in Lamentations, "Thou, O Lord, remainest forever!" How blessed for those who sorrow that this is so; and how blessed for China. He who remaineth forever will abide faithful forever; to the bereaved He will be the God of all grace and comfort, and for China, He will yet, we trust, give precious lives to take the places of those of our loved workers who rest from their labours. Let our prayers be offered to God our Father that He may have tender remembrance of those who linger longer in their earthly pilgrimage, and make His own abiding Presence satisfy their lonely and yearning hearts; and that He may speedily supply the need created by these deaths in giving to China other consecrated workers. "He is able."

The article by Mr. Hudson Taylor, entitled "The Missionary," which appeared in our January number, has been so large a blessing to Missionary Candidates and others that we are putting it into pamphlet form, and will keep it hereafter for sale among our missionary literature. We trust that the article in this form will have a wide circulation. We know of few things more suitable to put into the hands of men and women who are preparing themselves for the foreign field. The pamphlet has a message also for those who are training young people for missionary service, such as pastors, Sunday school teachers, Bible school instructors, etc. We hope to announce the price of the booklet in our next issue.

Those in these countries who take the London "Christian" and the "Life of Faith" will recall the markedly helpful memory lessons by the Rev. J. D. Kilburn, which were published recently in those papers. We are glad to announce that Mr. Kilburn has prepared for "China's Millions" another series of papers and that these are for Missionary Candidates, with special reference to the study of foreign languages. The first article of the series is given in the present number, and we expect to publish the remaining articles in successive numbers for about six months until finished. We hope our friends will take occasion to make this opportunity of strengthening the memory known to intending Missionaries, and put copies of "China's Millions" into their hands, as far as possible. If the learning of the Chinese and other foreign languages be made easier and more effective to some, and the heathen be reached the more quickly, it will be a blessed result for any pains taken in this direction. We shall be thankful if missionary periodicals will note the fact that these Memory Lessons are to be published, and that they may be obtained by ordering the paper (50c. a year or 25c. for the six months) from the office of the Mission.

Effective missionary work in behalf of China may be done by those who are obliged to remain at home through the prayerful circulation of the monthly copies of "China's Millions." Many do not desire to retain their numbers after they have been read, and it is certainly better to hand such copies to some friend, whose life may be influenced by them toward prayer and service, than to throw them away or to lay them aside. We may say, for the encouragement of any who may think of ministering in this way, that probably the majority of our 720 workers in China are there largely because of the influence brought into their lives by copies of "China's Millions," and no doubt many numbers so used of God were given, in the first instance, to the one who is now a Missionary by someone who passed on his paper with a prayer for a blessing upon its reading. Will not our friends consider this suggestion, and act upon it where it is possible? Any who fall in with this plan, and who still wish to have the year's numbers of our paper, can secure these, in the month of January of any year, by ordering the bound volume.

The Annual Meetings will take place, God willing, in Toronto, upon November 18th. It was at first expected that they would be held during the present month, but it became necessary to postpone them to the above date. The place of meeting will be Association Hall, corner of Yonge and McGill Streets, and there will be, as usual, an afternoon meeting at 3 and an evening meeting at 8. We expect to have present as speakers several returned Missionaries; including Mrs. Stott, Mr. and Mrs. Horne, Miss McKenzie, and Miss Stayner; and about an equal number of out-going Missionaries. We also hope to have addresses from Rev. and Mrs. Robert Wallace, of Belleville, who have recently visited among our Mission Stations in China. Much prayer is desired that the Meetings may be full of spiritual power.

Postage Rates.

May we again call the attention of our correspondents to the postage rates prevailing in Canada and the United States, and between these countries and China. Some friends who write us from the States, noticing that we use a three-cent stamp for our postage from Canada to the States, conclude that they need to put a three-cent stamp upon their letters going into Canada; will these friends kindly note that while the rate of postage for every ounce from Canada to the States is three cents, the rate from the States to Canada for every ounce is only two cents. Other friends who correspond with our Missionaries in China, are not careful to have their letters weighed before mailing them, and make the mistake of putting on their envelopes only a five-cent stamp for an ounce or more of weight. May we advise these friends that the rate of postage to China is five-cents for every *half ounce or fraction thereof.* Failure to be exact in remembering this, and providing accordingly, means heavy overweight postage in China. We have recently heard of some of our Missionaries who have had to pay, on this account, thirty, forty and sixty cents (Mexicans) on single letters. We are sure that none of our Mission correspondents wish to burden our friends in China with these unecessary expenses, and so take this way, as we have no other, to correct the mistakes being made.

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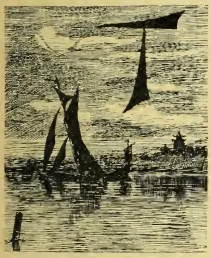
CHINA'S MILLIONS

The Will of God Concerning Us.

BY MR. WALTER B. SLOAN.

"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of GOD in CHRIST JESUS concerning you."—1 Thess. 5 : 16-18.



THESE words have been aptly described as the standing orders of the Christian soldier. Many injunctions in the Word of God have reference to special circumstances, or to special seasons in our lives, but the call to rejoicing, to prayer, and to thanksgiving is to cover all time and all circumstances. Even a casual reader of the Bible can scarcely fail to be struck with the number of paradoxes that it contains; and in the Epistles of Paul they are constantly occurring. As we look beneath the surface we see that the reason of this lies in the fact that the Bible is so true to life, as the child of God has experience of it. In the life in which we now walk as God's children there are two elements continually present. There is life in its merely outward aspect, and in this the children of this world are partakers along with ourselves. Again, there is the inner aspect of our life, where we walk before God, and His presence and His will are constantly affecting us and moulding our character and conduct. Of life in this true and deep sense the worldly heart has no experience. It is these two different elements that constitute

THE GREAT PARADOX OF CHRISTIAN LIFE,

"as sorrowful, yet alway rejoicing." The man who lives for the things of the present can rejoice when all his surroundings are congenial; and there is a sense in which he may even feel thankful when he attains the fulfilment of his desires; but no one who knows the course of human life as it comes to us in our present surroundings would ever venture to hope that we could always be joyful, or that everything might become to us an occasion for thanksgiving. It is just here that the paradox contained in our present text strikes us. The Bible tells us with no uncertain sound that sorrow, difficulty, trial, are elements of Christian experience; but it equally shows us how, through the midst of such surroundings, we may rejoice unceasingly, and give thanks without interruption.

In the Gulf of Carpentaria there exists a great fresh-water spring. In the midst of what is practically the ocean this great volume of fresh water continually rises up, so that vessels sailing over it can take up the fresh water although they are encompassed by the great salt ocean. What a picture of the life of the Christian as he passes through this present world! He is encompassed by the salt sea of tribulation, sorrow, difficulty, but the Lord Himself is to him a gracious spring of fresh water, in the midst of which he may always abide, and out of which he may constantly drink.

Before we dwell specifically upon the calls to joy, prayer, and thanksgiving, let us see how it is possible for us to respond to such a calling. We read, "for this is the will of God in Christ Jesus concerning you." God's will "in Christ Jesus" is not only a standard of requirement that He sets before us, but rather it is His working in us the fulfilment of what He does require. To yield to His will is to accept, by faith, His power that will accomplish in us all that He desires.

"REJOICE EVERMORE."

One almost hears the heart say, as the words are being read, "Surely that is impossible!" but it is the will of God in Christ Jesus concerning us, and *therefore* it can be done. "But surely this cannot be in my particular circumstances," says some one; and we answer certainly not, so long as your eyes regard the circumstances: it is not because of your surroundings that you can always rejoice, but it is in spite of them. As *our circumstances are not the source of our joy* we certainly can, and should, rejoice even when the element of sorrow enters largely into our life's experience.

Let us see how the Lord taught His disciples in this matter. (Luke 10: 17 and 20.) The seventy return with joy filling their hearts, because they have seen God's power, and even the demons have been subject to them. The Lord tells them of yet greater victories over the enemy's power, but He adds, "Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven." There will yet come times in the experience of these disciples when they shall see the power of the evil one asserting itself again; the Lord will submit Himself to death; and the powers of darkness will be permitted to rush upon Him. If their joy had its root in the submission of the evil spirits, where would it be when these hours of darkness came? "But rather rejoice, because your names are written in heaven." This great fact is as unchangeable as God Himself; no hand of demon or of man can ever reach up to blot out a name from the book of God: and if this be the foundation of your joy, you can continue to rejoice through satan's darkest hour, and in spite

of all the deepest trials that the discipline of life may bring to you.

Again, the Lord tells His disciples of

AN UNCHANGING SOURCE OF JOY.

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16 : 22.) The Lord is about to be taken from them, and in prospect of that, sorrow must fill their hearts; but the Son of God can never die again; when He shall return victorious from the grave nothing can ever separate Him again from His disciples. His visible presence will go up into heaven, but He will come into their hearts by His Spirit in manifest power and glory, there to abide for ever.

The joy of the true disciple is the presence of his Lord, and that joy no man taketh from him, and no outward circumstance can affect.

"PRAY WITHOUT CEASING."

These words are sometimes referred to as though they meant that we are to be constantly in the spirit of prayer, but that is rather a consequence that will result from our obedience to them than the actual fulfilment of what they teach. If we were to read them, "pray about every thing," we would get nearer to what the Apostle intends for us. We have a parallel passage in Phil. 4 : 6, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." The point on which our attention is to be fixed is not only the condition of the heart, but the repeated act of lifting up our hearts to God in petition, as event follows event in daily life. In this as in every other region the repeated action will become a habit, and the continued habit will cause our hearts to be filled with the spirit of prayer.

When we realize that God intends us to be consciously referring every thing to Him, we see how far short we have fallen of attaining to the fulness of His purpose toward us, in this matter of habitual prayer. But this also is "the will of God in Christ Jesus concerning you," and as we seek to walk through the day, constantly acknowledging the Lord at each fresh step, the habit of praying about every thing will increase upon us. Let us remember there is nothing too small for the Lord to notice, and there is nothing so great that it is beyond His control.

"IN EVERY THING GIVE THANKS."

Here, again, the force of the Apostle's message to us lies in the words, "every thing." Occasional thanksgiving, when we can see cause for it—that seems quite in keeping with the course of our lives; but a thanksgiving for every thing in life, how can that be? It is the "will of God in Christ Jesus concerning you." The eye of faith can see where the eye of sense has no vision. The man of faith gives thanks to God for the very same occurrence that the man of sense regards as being hurtful and disastrous. When we are called to give thanks in every thing, we must not expect to find ourselves transplanted from the soil of ordinary life into a soil where there are neither weeds nor thorns; but we must come to recognize that to us the weeds and thorns afford a fresh opportunity of having our hearts enlarged to take in the exceeding greatness of the grace of God. And then what can we do but thank Him for the enlarged opportunity?

The Word of God affords us many illustrations of thanksgiving in the cloudy and dark day; and the life of Paul himself is a constant illustration of this blessed paradox. Perhaps the most terrible picture of the bondage of sin that we can find in the New Testament is that one which we have in the closing verses of Rom. 7. There we see a man bowed down under the misery and wretchedness of appreciating the good, but doing the wrong, and this in spite of his utmost efforts; but as he cries out, almost in despair, "who shall deliver me from the body of this death?" he answers immediately, "I thank God through Jesus Christ our Lord."

In the darkest possible hour of life, when we are conscious of the power of evil and when our own impotence stands revealed, not even then are we to give over the battle in despair. Let our attention be directed by the Holy Spirit to our Lord Jesus Christ, and in Him we shall find an occasion of thanksgiving for His power triumphant over the foes that would overwhelm us.

Once more we have the forces that are against us brought to view in 1 Cor. 15 : 56: "The sting of death is sin; and the strength of sin is the law." Here the Apostle shows us death having all its bitterness through sin, and sin having all its strength against us because of its offence against the law of God; but instead of leaving us crushed and broken beneath these awful forces, he bursts out in the wondrous words of triumph (v. 57): "But, thanks be to God which giveth us the victory through our Lord Jesus Christ."

We may well take to heart the lesson, "in every thing give thanks." Our Saviour is all-sufficient in the darkest hour; when sin stands before us our Saviour is triumphant, so that death itself can no longer lift up its head against us. And if there is always cause of thanksgiving in Him in the deepest hours of life, then surely also in all the lesser trials of every day! The bitter waters may be constantly made sweet to our taste, if we but thank God for them as we begin to partake of them.

Ta-ku-t'ang.

BY DR. J. A. ANDERSON.

THIS lovely island is frequently called "Ta-ku-san" by the Chinese, which means "The big maiden mountain," in contradistinction to "The little maiden mountain," another island, which rises perpendicularly like a rock from the bosom of the lake, about a mile distant. "The big maiden mountain" lies ten miles from the outlet of the lake. It is about three-quarters of a mile long and a quarter broad, and round its gentle slopes the town of Ta-ku-t'ang is built, containing about 1,500 people. Our house is beautifully situated, resting as it does on the brow of the hill looking south; exposed to the welcome south breezes in summer and sheltered from the cold blasts of winter. It is an ideal home for convalescents. The waters of the Po-iang lake surround us in summer, but recede in winter, leaving a land communication with the mainland. "The little maiden mountain," on the other hand, rises majestically, with its precipitous cliffs, Taoist temple and towering pagoda, from the middle of the lake, forming a sure landmark from all points of the compass.

The Po-iang lake, in its greatest measurements, is ninety miles long and thirty broad It lies in the north of Kiang-si province—a province famous alike for the number of its lady workers and for the success of their efforts. Two large rivers, the Kan and the Kuang-sin drain the south and east of the province. These rivers empty into the Po-iang lake, which in turn empties into the Iang-tsi-kiang. Eight of the nine China Inland Mission stations on the Kuang-sin are worked by ladies, assisted by native helpers. Upon the last visit of the superintendent, Mr. Orr-Ewing, upwards of sixty

persons were baptized there. For a number of years there has been a steady increase of the churches along the Kuang-sin river. Mission work on the Kan river is of more recent date. This district skirts the border of

HU-NAN.

which for years has been notorious as the most anti-foreign province of China. For years our brethren working along the Kan were unable to secure houses for mission stations. Continued itinerations and patient preaching of the Gospel has broken down much of the old prejudice, and we have now several mission stations planted in Kiang-si along the Hu-nan border. From one of these a lady, Miss Jacobsen, entered Hu-nan with a Chinese evangelist, went about quietly preaching the Gospel, and finding open doors, was successful in renting a house where her Chinese evangelist remains to labour among the people, while she has returned to work in the north of China. It was about the New Year that Miss Jacobsen secured the house in Hu-nan. She at once wrote to Shan-si province, asking if some of the native Christians with whom she was well acquainted there would come to the help of the Lord in Hu-nan. In response to this appeal two men have just passed us on their way to the place which she opened in Hu-nan. They go without any promise of financial help. One of them is a deacon of the church from which he goes. He is well-to-do, and leaves a grown-up family to look after his worldly goods. He and his companion have travelled, footsore and weary, hundreds of miles over bad Chinese roads to distant Hu-nan for the purpose of telling their countrymen the good news of God's love to man, and hoping to earn enough to feed themselves by the sale of opium medicines. Will we not bear them up in our prayers? See them—hundreds of miles from home—weary, lonely, and often homesick, witnessing for Christ in the midst of proud, sneering and callous countrymen; and what is the secret of their life?—"The love of Christ constraineth." Will you not pray often for them, and for all our brave native workers? Ladies and gentlemen labouring under the guidance of Mr. Blandford, of the Open Brethren's Mission, occupy a district of Kiang-si to the south-west of the Po-iang lake. About the month of July they were rioted out of their principal station, U-ch'en. Happily no lives were lost, and they were enabled to make terms with the local Chinese authorities, and to resume their labours. They are being cheered in their school and evangelistic work.

On the opposite side of the lake is the famous pottery district, with its principal mart, Kin-teh-chen. From this town is shipped the beautiful chinaware which has made the district famous for centuries. It is brought in native junks to Kiu-kiang, Han-k'eo and Shanghai for sale and export.

STORMS

come very suddenly upon the lake, and wrecks are not uncommon. Recently we saw a boat overturned in the bay. Seven persons were thrown into the water. The wind and waves were high, but no sooner was the wreck observed from shore than four boats put boldly out to the rescue. They succeeded in saving five men, and in towing the overturned boat into safety. One man and one woman were drowned.

Many hundreds of native craft of various shapes and sizes pass and repass Ta-ku-t'ang every month. Immense wood rafts floated down the Kan, and, rebuilt at U-ch'en, lie for days, and sometimes for weeks, in this lovely bay. These

FLOATING VILLAGES

have wooden huts built upon them to shelter the raftesmen. An average sized raft has eighty men employed; but large rafts carry many more men than this. Probably several hundred rafts pass to the Iang-tsi down-river ports every year. These rafts are chiefly dependent on the currents for locomotion. They move with the flow of water. Their course, instead of being guided by a helm, is altered by means of anchors carried by accompanying boats, and attached to the raft by cables. When the course is to be altered, an anchor is dropped at some distance from the raft in the direction towards which the raft is desired to be moved. The cable is attached to a capstan on the raft and drawn in, thus pulling the raft towards the holding anchor. Sometimes several anchors are used simultaneously. While the rafts are delayed at Ta-ku-t'ang the raftesmen came in large numbers to our chapel to hear the Gospel. I believe several men accepted Christ as their Saviour this summer. The most promising feature of the work at this place is that among the raftsmen and boatmen. A native evangelist labours under the guidance of Miss I. A. Robson, of Toronto, who is in charge of this station.

News from Lao-ho-k'eo, Hu-peh Province.

BY MR. HORACE A. SIBLEY.

FOR a long time I have been poorly, and not able to overtake my full duties, but now I am in as good trim for work as I have ever been in China. Last April Mr. Sama (of the Lutheran Mission from Norway) and I went to Teng-cheo in Ho-nan, 120 li from here. Five years ago we had moved from An-k'ing to Shae-k'i-tien, in Ho-nan. Then we went by boat, and we found the people to be rather rough and rude. They have the name of being very frank, and often fierce. We thought they really deserved the name. There is a lack of red-tape politeness that is really refreshing, as long as you are in good favour with them. On this trip, and on the trip I took to Shae-k'i-tien, a year previous, I was very much impressed by the openness of the people. They begged us to come to Teng-cheo, and open a "Gospel hall" to preach. One retired Mohammedan official came to our inn twice to talk of our coming, and his desire to enter our church. This man had heard the Gospel from another Mohammedan official, who had been at our chapel in Lao-ho-k'eo. This latter named official had travelled over a greater portion of China, he had heard and read of the Gospel several years. He said frankly that he had lost all faith in the religion in which he was reared, also in all religions of China, even Catholicism. When asked why, by our teacher, he replied that their leaders were opium smokers, and sinful men generally. That the people of the different sects had no power to keep them from sin. The Protestants were the only ones who seemed to him to have a religion with power to keep them pure.

A short time ago I sent some books to a salt dealer at Teng-cheo, who showed me some kindness while there. He returned thanks, saying there were houses he could rent to us if we would only come there. One man in the Ia-men came to us on the street, as we were selling books. He seemed to know me, and said, "You are from Lao-ho-k'eo, and your name is Sibley I think." I replied in the affirmative, and he called out to a crowd of friends, "This is Mr. Sibley from Lao-ho-k'eo. He is from the Gospel hall, and has good books to sell you. Come and buy." I tell you this to let you see how open this nearest part of Ho-nan is. Two of the Misses Black found it the same while there on a month's trip.

Mr. and Mrs. Hollander arrived in the middle of May, and shortly after I took a needed rest and change, by going to Kin-tsi-kuan, where the Parkers are, 360 li from here; and then to Song-tsu-kiai, another 360 li. I came home after six weeks' change, far stronger and ready for good hard work, both at the language and preaching. We have practically two churches here, one in Lao-ho-k'eo, the other at Kuang-hua Hsien, west suburb. Of course the country church has the larger number of members, as the foreigners have always lived there, while only a Pastor and Bible-woman, both natives, have lived at the street chapel. Early in the year we received five men into the church and we hope to receive as many more before the year's end. There are ten likely enquirers, besides as many more less likely.

As it has been hard for all people, in this part of China, to keep soul and body together, because of famines or poor harvests, we find it hard to say whether some come for temporal or spiritual help; no doubt some desire both. Our strongest and most prominent men members are Pastor Liu, and Deacon and Teacher Mr. Li. Evangelist Mr. Ho was one of our best men; he is now evangelist at Ku-ch'eng, a Hsien city thirty li from here. You may be surprised to learn that

there are Nathaniels in China. Two are members of our church. One, the above-mentioned Mr. Ho, and a young farmer named Mao—two truly guileless men. Some of the members here were long ago preparing for the new life in Christ Jesus. God prepared them. One old man was seeking the light or *a* light for years, and finally accepted it, on first hearing it from Pastor Liu. For a teacher to come out and not fear what man may say or do is an exception indeed here, but teacher Li was an odd man years ago. He seemed to have little pride, and seemed also to fear nothing. He has found it exceedingly trying to lose all his former friends, and be looked down upon by those far his inferior. But he has stood firm, and now his many friends of old are gradually resuming the former ties. Another man, who is gate keeper at the street chapel, has made good strides in character of late. Once he was a poor drunkard, but his wife became a Christian, at Fan-ch'eng, and afterwards Bible-woman. She desired her husband to be employed as gate keeper. By slow degrees he seemed to change his life by the power of the Gospel. Now he is hampered by paralysis, but only in temporal things and work. He realizes his time is short at best, and wants to live a godly, clean life. The farmer, Mr. Mao (father of one of the Nathaniels), is a strong, steady testimony to the keeping power of our Lord.

One woman, an enquirer now for over a year, has just lost her husband, by suicide no doubt. She was betrothed to a young man, by her parents of course, up in Shen-si, but eloped with the husband who just died. They have lived together many years, and have reared several children, I think they have been fairly happy together. Such things are not common in the far east.

The Lord has been showing me, for nearly a year, that our nearest neighbours are neglected because they are indifferent, and neither come to the chapel nor invite anyone in to preach to them. Accordingly we had a frame made large enough to hold three or four people and an organ, and we go out in the street, back of our country residence, in the evening, and preach and sing.

Teacher Li and I, and sometimes two colporteurs, go out every evening, weather permitting, and evangelise our neighbours. There are many scores of women, and many men who would not care to come to enquire at our chapels, who will gladly sit out in the front door-way and listen to us. Some of the meanest and most lawless characters will come out just now to cool off before retiring, and so listen to the Gospel. It was a venture at first, but now it has grown into an encouraging fact.

Somehow the Lord has led me to pray for the worst characters about us, and now we hope some of them may turn to the living God. There has been enough preaching done around this country to save a host, but few are being visibly moved, Oh, for *moving* power to stir them up!

The Misses Black have been faithfully scouring the city and country, selling Scriptures and tracts, and reaching thus thousands of people. The elder two have opened a city (already mentioned) Ku-ch'eng, where Evangelist Ho and his wife are faithfully preaching.

Tidings from Kia-ting, Si-ch'uan Province.

BY REV. O. L. STRATTON.

YESTERDAY, as I was sitting in my room writing a letter, I heard a lot of loud talking in the guest-hall. I took no notice of it, as the Chinese always talk loudly. I remembered that one of the big festivals was in progress, and thousands of country people were in the city; and I also knew that the ladies expected a number of visitors, who would wish to see the foreigner and enquire about this doctrine. However, the noise grew and seemed so unusual that I went to the door, and saw Mr. Ririe with his silk ma-kua on talking to the Hsien magistrate, his soldiers and a crowd of people, and outside the street was packed. Before the official was a man on his knees, telling something in a very excited manner. Near by was a woman equally excited. It appeared that the woman had lost a child, and this man said he had seen it enter our door, and that the child's cap had been found on our premises. The official ordered soldiers to go with the woman in search of the child. The man was taken into custody, the soldiers dispersed the crowd, then the big doors were opened, and Mr. Ririe and the official came into the big dining-room for a consultation. Soon the official came out, gave some orders, stepped into his big chair and was off, leaving some soldiers. During the day the head military official paid us a visit with some soldiers, and also officers of lower rank came later on. The soldiers kept the streets as clear as they could, but as it had been reported in other parts of the city that the place had been destroyed, many people came to see if it were so. During the night the Hsien came in a chair to see if we were being molested, and two other officials called to tell us that all was quiet in the street. The next morning proclamations were sent out from the officials, saying that the child had been found, a mistake had been made, and the people were ordered to be quiet. Our evangelist and teachers, being men of exceptional ability, had much to do in giving the people confidence in us. There is a great spirit of unrest among the people, and many bad stories are being circulated. We are accused of eating children; five calamities are to fall upon the city because of us, etc. There has just been a very bad fire here, destroying much property, so the people are easily alarmed. On the other hand, the officials seem very prompt in putting down any disturbance, for they remember that after the riot of two years ago nearly every official concerned was degraded, losing his button, having to pay a large indemnity of silver, and also that a number of new treaty ports were opened, some foreign ideas introduced and the foreigners returned in large numbers.

A PLOUGHMAN AT WORK.

It is now four days since the foregoing was written, and things have become as quiet as they were before. My special field of labour will be (D.V.) among the Lo-los, an aboriginal tribe living in a district six days' journey west of this city. When we have clear weather we can see to the west the three sacred mountains of China. Mount O-mi is over 10,000 feet high. Travellers and pilgrims come to see it, and to visit the temples and monasteries built on its sides, inhabited by priests. From the top of this mountain may be seen the mountains of Tibet. South of Mount O-mi are other two mountains, and, to me, the southernmost one is of great interest, for it is located in the country of the Lo-los. I would ask you to pray for me as I study the language. I first have to speak Chinese before beginning Lo-lo. Will you also pray that my life may speak everywhere and at all times for Jesus—that I may know more of His Word, of a life of prayer, and be filled with the Spirit?

Progress in the Work at Huang-ien, Cheh-kiang.

BY MRS. G. GRAVES THOMSON

IT is some time since I wrote you anything of interest about the work here. We have been kept very busy during the winter and I want to write to you about an interesting time we had during March, when a number of Christians were here for a month's Bible study and for lessons in Romanised colloquial reading and writing. There were with us twenty-one men and three women, besides four young men who have been studying with my husband all winter, my Bible-woman and a girl who lives in this city. We mapped our days out as follows: Every morning from 8 to 8.45 we had prayers, conducted alternately by my husband and Mr. Hammond. At 9 a.m. my husband had a Bible class for the more advanced students. Mr. Hammond, assisted by the evangelist, had a reading class for the others. At 10.30. Mr. Hammond had a writing class for the men, while I had one for the women. Every afternoon we had a Bible class for all; three evenings in the week we had a singing class, and on the other three evenings we had meetings for prayer. On Sunday afternoon and evening a Bible class was held besides the regular services. We feel very much the need of some training like this for the women, but at present we have no place for them to live in. The Lord will surely supply this need. It was interesting to notice the change wrought by the Bible study, and we rejoice that they returned home better men than when they came, with a deeper knowledge of themselves, a deeper knowledge of Jesus Christ their Lord, and a better knowledge, too, of how He would have them live. God grant that through them others may be blessed. Some of them are likely to become evangelists in the future, and are much needed as such. The expenses of this month's study were met by a kind friend in England. Boards and stools for beds, writing tables, etc., will be kept for a like use in the future. Thirty-eight Romanised books were given as prizes, and 128 books were sold to those who were here for study.

Every day I have a Bible lesson with my Bible-woman. She is a real help and comfort to me. Pray for her that she may not become proud or self-reliant, but ever be filled with the Spirit and so be a blessing to all to whom she speaks. I hope to have other women here to fit them as Bible-women; they can reach their own people so much better than we foreigners can. Pray, too, that I may be a great blessing to the women of this district, and also that the natives may be used in bringing many to the Lord Jesus. Our baby boy is a source of great interest to the people, and many women come to my Thursday afternoon Gospel service that they may see him. Thus you see he is already a missionary bringing the people to hear the Gospel.

In February my husband and Mr. Hammond, accompanied by two helpers, visited some places lying to the west of Huang-ien which evidently had not been visited by foreigners before. The people were much interested in them, of course, and received them very kindly. In one place, after walking through the streets, they mounted a theatrical stage which stands in a market-place surrounded by shops, and preached to the people. In addition to many people at doors and windows they had about five hundred in front of the stage who listened to the Gospel message. They had a good time, had favour with the people, and sold all the Gospels and tracts they had taken with them. Please remember this work in your prayers.

There are over five hundred candidates for baptism in this district awaiting examination. Our hearts are full of joy because of what God is doing in the midst of the people, and we pray that He may yet do greater things. After all, how very few native Christians there are compared with the vast mass of heathenism around us. So while you join us in praising God for already answered prayers, join us still at the mercy-seat in praying for the salvation of many more of these poor, dark heathen souls among whom we live. Pray, too, for the native evangelists and Christians that, filled with the Spirit, their lives may ever be bright, holy to the Lord, and fruitful in blessing to their heathen neighbours. There has been much persecution and opposition, and some of the Christians have had to suffer much; but we rejoice that they stand true to their Master, who suffered for them and left an example that they should follow His steps.

"The Husbandman hath long Patience."

BY MISS M. MANCHESTER.

VERY often we feel lifted up into the "Heavenly Places in Christ Jesus," and I feel sure someone who has power with God has been praying for us. I have been specially strengthened in soul of late, and I am finding that the Lord is abundantly able to satisfy the soul's thirst even in China. This city of K'u-cheo has a population of 60,000, and the outlying towns, villages and hamlets, number as many more. The only foreign workers are Mr. and Mrs. Thompson, Miss Elliott, and myself. Although this Province was the first to be opened, the need of workers in this part is still very great. There are numberless villages which we never have time to visit. We have had invitations to go to places five or ten miles away, but have not been able, thus far, to respond to their call. This city, itself, seems a very hard place to work in; many have heard the Word, but do not seem to understand. Then there are many others who, we think, believe the Gospel, but are not willing to follow in the way of life. We are thankful that, as a rule, the people are friendly, and it is a blessed privilege to be here and have the opportunity of telling many, who have never heard, of our blessed Lord. Even though many do not believe our words, yet we can rest in the assurance that we are obeying our Master's command, and we are praying, hoping, and working, with our eyes up unto Him.

We have a nice women's class on Sundays and Wednesdays—three of the women have lately been taken on probation; we trust they are truly saved. Miss Elliott has a small school for boys. We are very thankful that one of them has become a Christian. His name is T'ien-en, meaning Heavenly grace. He is about ten years old, the eldest of a family of six children, and he is very kind to his little brothers and sisters, and a great help to his mother. He is a good example for the other children in the school, being diligent in study, gentle and quiet; he is also bearing witness for Jesus. His father told us a short time ago that, when about to partake of a meal at home, he was giving thanks, as he usually does, when a neighbour's boy came in, and wanted to know what he was doing. He replied that he was thanking Jesus for his food, and further said: "We worship God, and Jesus is coming to take us to Heaven; you cannot go to Heaven, because you worship idols." The neighbour's child ran home, and told his mother what T'ien-en had said. "Oh!" she answered, "None of the rulers or great people believe that; it is of no account or they would believe." We trust this little boy will be used for much blessing. Another of our little boys, of whom we had great hopes, was taken away from school by his people, because he wanted to pray to Jesus at night. We hope he may be allowed to come back, as he seemed to want to be a follower of Jesus very much.

The past few months we have been confined most of the time to city visiting, on account of the heavy rains. A few weeks ago Mrs. Thompson and I visited an out-station ten miles away; we had the privilege of visiting many villages in its neighbourhood. We are hoping for great blessing there, and trust to go again as soon as possible. We would be glad if the dear home friends would remember this work in prayer.

Extracts From a Diary.

BY REV. E. F. KNICKERBOCKER OF NING-HAI.

WORKED on lectures for Bible School. We are rejoicing because a young man who has been halting between two opinions has come out clearly on the Lord's side and has decided to give his life to preaching the Gospel. We have not urged him to do this, but have been praying that he might do so.

Evangelist F'ong and Colporteur Dzing have arrived for the Bible School. Other five—Student-Evangelist Yiang, two of our Training School boys, our ex-Buddhist priest Dzing (who united with the church a few weeks ago), and our assistant school teacher Loh—live here, so we have seven of the twelve we expect to attend the Bible School. On account of our building work we have to limit the attendance this year.

One of our Christian women fled to our place to-day with her sick baby to keep her parents (who are not Christians) from resorting to idolatrous practices to heal the child. The child was improving under the care of a Young Christian (native) doctor, and they thought to worship a certain idol, so as to claim that it helped the child. Idolatry supports lying as well as other evils.

Messengers arrived from Wang-deo-tae and Da-wang with letters telling of trouble in each place. The case of woman-beating at the former place is still unsettled. At the latter place an attempt was made to take the life of an enquirer while on his way to church. After consultation we have decided to send Mr. Doherty and Evangelist Ting to look into these matters.

The report of the Training School shows that $52.50 were received, of which the native brethren gave more than $20. A tabulated report of colportage was given for the first time. This branch of our work is increasing.

Rev. J. J. Meadows, superintendent of our Mission in this Province, arrived, and after getting settled, began the work of examining Mr. Doherty in Sections 3 and 4 of the China Inland Mission course of study.

Mr. Meadows preached the forenoon sermon. He remarked on the unusually large attendance of women, and the good attention that all gave.

Mrs. Knickerbocker had a splendid meeting with the women this afternoon. She and Mrs. Du both spoke, and the women gave very earnest attention.

Encouragement at Hsing-i Fu, Kuei-cheo.

BY MR. C. G. LEWIS.

THIS is the last Chinese month of spring, so you see we are a little ahead of you in seasons, if slow and behind in everything else. Some of the days are exceedingly hot, and have been so even as early as a month ago, though there is always one good feature in these parts, that is, because of being so high up, we have cool breezes, even though so hot a sun. Just now everything is parched and dried because of no spring rains, and should they not come very soon the crops will be greatly injured. Last Saturday a proclamation was issued forbidding the sale of meat, that the gods might be pleased and send rain. This means fasting for comparatively few people, as the great masses of China are vegetarians by reason of their poverty, save once or twice a month, when they may be able to indulge in a little pork. Chickens and eggs, however, are still to be bought, but these will be forbidden also if the rains do not soon come. You will be interested to know one of their ways of praying for rain. If you could but see it you would think it was both sad and amusing. The dragon is supposed to preside over these matters, so they beseech him in particular at this time and in the following way: A large dragon is made of bamboo framework, and covered with evergreens or some green which looks like it. Then this is put on a number of small poles, and carried through all the streets of the city. Those who carry it wriggle about from one side of the street to the other, imitating the motions of a great serpent or dragon. They are also stripped of their clothing as far as the waist, which is quite convenient in view of the custom of the people, who, on hearing the beating of a great gong, which goes before the dragon, all come to their doors with water and throw it on him as he passes by! Some keep whole buckets of water at their door, with a dipper in it, and, as the dragon passes a number of times during the day, they have only to run out and throw water on him! Those who carry the dragon seem to enjoy the fun, for such they seem to make of it. The pouring of the water on the dragon, of course, causes it to run on them also, which on a hot day is rather refreshing. The whole street is completely wet with the water after the dragon passes. Now this is a glimpse of heathenism which I have tried to give you. There is a brighter glimpse for you yet, namely, one of Christianity. On Saturday two women were baptized here, and on the Lord's Day they, for the first time, sat at His table to remember Him, as He commanded. These are really the first from this city, after more than five years of labour, as I regard Mrs. Tao, who was baptized here some two or three years ago, as not a native of this city, but a short time before had come here with her husband to live, he already being a Christian. One is reminded of Morrison, the pioneer to this land of darkness, that he laboured seven years for one soul. May God give us like patience!

"A few sheaves won from rocky soil
May not seem much to thee,
But all thy work is with the Lord,
And thine exceeding great reward
Thy God Himself shall be."

Now you will like to know something about them. Their names in our good land would be Mrs. Shang and Mrs. Ran. I will tell you of the former first. Mrs. Shang is an old woman in her sixties, and is also a widow. She heard the Gospel for the first time something over a year ago, and from then has shown real interest. She has one son, who is a Taoist priest, who, together with his wife (some heathen priests are married), live in her house. These circumstances are not at all congenial, as you will see, and particularly when I say that her daughter-in-law makes it unpleasant for her, she (the daughter-in-law) being one given particularly to profane and filthy speech, a habit as common in China among women and children as among men! However, there is the more glory "to Him that loved us and washed us from our sins" if, in the midst of trial and unfavourable surroundings, we manifest His love and graces. In fact, the majority of those saved in heathendom must do this. No one could be more faithful in their attendance where His Word is taught, and where prayer is wont to be made, than this old lady. No matter what kind of weather, she is not affected. She could shame many of us at home, and then, too, she always comes smiling. One day, on being asked if she laughed and smiled at home like she does when with us, she replied, "Why, no; what could there be there to smile at?" You who have happy Christian homes may sometimes think of her, and praise God for His goodness upon you. Since she has been baptized another old lady, who is a friend of hers, but unsaved, said, "It seems so strange about Mrs. Shang. It used to be that if she was the least sick she would resort to smoking opium to ease her pain. When she came to my house she would drink wine whenever you offered it to her, and ever since she was a little girl she used to smoke tobacco, but now, for some reason or other, she don't care for any of these things." Then on being asked if it must not be God only who can enable people to give these things up, she says, "Yes, it surely must be." True it is that she has now "no care for these things." If we but know Him,

we can say with meaning, "Take the world, but give me Jesus." Now as to the other one, Mrs. Ran. For some time this woman has been our servant, and proves by the way she does her work that she serves a divine Master. She has three little children and a husband, who, for the lack of most qualities needful to make a man, is consequently a poor excuse for one. So lazy that he lives upon his wife's earnings, unkind to his children, and never does anything for their support. Until very recently he was an opium-smoker, when he broke off after a month's treatment with medicine. But unless our Lord saves him soon, this demon, which he has raised by his own hand, will likely master him again, as very, very few people who have once created this appetite, unless they are saved by His grace, can refrain from going back to it. Then, too, he beats his wife and raises a disturbance upon the least provocation. Such is Mrs. Ran's husband. Yet in these circumstances she is enabled, by His grace, to show His love and Spirit, for which we praise God. She is well able physically to give him a thrashing instead of taking one from him. Such a thing might be justified in America under "Woman's Rights," but it was never heard of in this land. However, to suffer as a Christian and bear it patiently is surely a better way. For we read of One "who when He was reviled, reviled not again; when he suffered He threatened not."

Sunshine After Storm.

BY MISS GRACE IRVIN, IANG-K'EO, KIANG-SI.

I AM glad to tell you that the work in Tsao-t'eo is becoming more manifest this year. Those who were reckoned as enquiring last year after the trouble down there, have come to be decided enquirers, and two or three are about fit for admission to church privileges. There are just twenty-six regular enquirers, and I do long that they all were ready to confess Christ. Some are waiting baptism for Mr. A. Orr-Ewing's next visit in the spring. Last year we had the joy of receiving six, but there is the promise of many more this year. God

MISS G. IRVIN, MISS BLAKEBY AND SOME NATIVE CHRISTIANS AND ENQUIRERS.

And there are others who are coming forward. Either Miss Blakeley or myself go there every Lord's Day. The return journey is fully thirteen miles when we come home on the same day, and that, with taking about three services in the interim, makes us very tired indeed. But that is great honour the Lord puts upon us, for we will gladly spend and be spent for His sake. "Yea, gladly will I glory in mine infirmities, that the power of Christ may rest upon me."

grant an increase in the harvest, as there ought to be, seeing the work is spreading out into more of the villages. There are a number more who adhere to us, but we do not know if they are real enquirers or not till we see further. Last week one enquirer passed away after a severe illness of over two months, and he might have been received into church fellowship long ago only he had not faith enough to trust God fully, and put away his unlawful business which was sin in the sight of God. Truly, he believed and truly penitent was he, and, I trust, a saved man; but I believe that his unexpected end was the Lord's discipline for him, for he was an enquirer for over three years. On the morning of his death (for he quite thought he was going, and said so) he ordered his family to carry out his books and parchments and burn them, which they did, thus bearing testimony before his friends and neighbours. The one thing he regretted deeply was that he had not had faith to do so sooner. There are many, I feel sure, whose names have never been put on our church books down here which will appear on the church book above.

I have just returned from Tsao-t'eo. It rained heavily. I went on Saturday with a Christian man wheeling the barrow, and another carrying my bedding and traps. Yesterday, we had a full house all day to three services, and most of them remained till each service was over, many coming in between the services, so as to pretty fully occupy our time. Between the services, while the men were being talked to, I tried to teach the catechism to the few women, who remained longer and found they surprised me by the interest they took. There are several candidates there for baptism now. Praise God! God willing, we will see some more baptized from there this year. The entire sentiment of the place is changed, while the people who, this time last year, said we were rich and had plenty to wear and nothing to do, say now that we are eating much bitterness and are not so rich. The people on the whole are so astonished to see the way we walk through the mud and rain to hold services every week.

Miss Blakeley had a full house here, too. She got the Bible-woman to take a number of them, while the Evangelist had also many men. The young Christian, who went with me to Tsao-t'eo, is one of the four young lads who have been in my Bible-class for the last two years for Bible-study. Yesterday, he took two services, the people listening so attentively that you might hear a pin drop, as he told the story of Jonah, as the example of a preacher who was unfaithful to warn sinners. It was delightful to see how the Spirit helped him. Although he is such a little fellow, and only seventeen years of age, yet he never wavered, nor was a bit nervous before all those men. Praise God for helping such as he to boldly preach to his own people. I was really astonished at his boldness and pointedness, while applying the truths as he went along. It was his first visit there, and the people who came in looked at him as some bit of a small boy that had escorted me, but when he arose, and showed such self-control, and that he knew about what he was talking, one whispered to the other: "He has entered their religion." Not a move did any of them make till he had finished. We do want boys like him in the Church, who will make preachers and teachers and help to spread the Word.

Dedication of Girls' School New Building, Chefoo.

BY MISS I. J. EMERICK.

WEDNESDAY, the first of September, was a red-letter day in the annals of the C. I. M. Girls' School at Chefoo, for on that day the new building was publicly dedicated to the work of God. The day fixed was suitable, as it was the first day of a new term. With one consent we all united on the Tuesday evening in waiting upon God. It was a time of much refreshing from the presence of the Lord. Along with the praises for God's gift went up many an earnest prayer that the Holy Spirit might empower afresh the workers for the new term with its greater privileges and increasing responsibilities. Wednesday morning, as is customary on the opening day of a new term, the two schools met together for service, which upon this occasion was conducted by the Rev. J. T. Shoemaker, of the American Presbyterian Mission, Ning-po, who gave a very helpful address to the boys and girls from the words, "Thou God seest me." The dedication service took place at 4 p.m. in the new building. A goodly number of the friends of the Mission responded to Miss Burton's invitation, so that with the scholars and teachers of the Boys' and Girls' Schools, and other C. I. M. workers, the large schoolroom was comfortably filled. In the regretted absence, through illness, of the Rev. Wm. Cooper, Dr. Parry took the chair. The service commenced by the singing of the hymn, "O God of Bethel, by whose hand Thy people still are fed," followed by prayer offered by Mr. F. McCarthy, Head Master of the Boys' School, in which he led us in thanksgiving to God for His faithfulness and love in the matter of the schools; after which we had another hymn. Then Mr. Todd read a passage of Scripture from the twelfth chapter of Nehemiah, which relates the joy and thanksgiving of the Jews at the dedication of the newly-restored walls of Jerusalem. Psalm 98, commencing "O sing unto the Lord a new song" (music by Burnet), was well rendered by several members of the school staff. The chairman remarked upon the words of the Psalm, "O sing unto the Lord a 'new song,'" saying that God was constantly giving us cause for new songs of praise, and the gift of the new building called forth that day our heart-felt thanksgiving. After a further word, reminding us that what we come into as a finished work had cost others a long time of prayerful thought, planning and labour, he called upon Mr. E. J. Cooper to address the meeting. Mr. Cooper, who spoke from the standpoint of architect and general manager of the work, established to carry out the erection of both the girls' new addition and the much larger, but as yet unfinished, new Boys' School, prefaced his address by giving a few details of the building we had that day met to dedicate. He pointed out that the new building contains the schoolroom, three class-rooms, dining hall, teachers' private rooms, and bedroom accommodation for a limited number of scholars, Mr. Taylor's main thought in the scheme being to provide large, airy working and dining-rooms suitable for a school of eighty pupils, and, to complete the accommodation, the old building was about to be altered and repaired, and would, it was hoped, be ready for occupation early next year. Neh. 12:43 was the inspiration of Mr. Cooper's subsequent remarks, especially the words, "God hath made them rejoice with great joy." The children rejoiced, and also the parents, at the dedication of the wall; so, too, the children gathered in this room rejoiced, as also did their parents and the Mission generally, in God's gift; but he thought that perhaps the joy of the builders was greater. Their joy was deeper than that which arose from seeing the buildings so far finished. They had the memory of God's faithfulness in many a difficulty. Prayer had been answered again and again, during the progress of the buildings, in the supply of money, material and men. At one time materials had been difficult to purchase, owing to the opposition of the local gentry. At times also men were difficult to engage, owing to the demand in other places. In these things God had heard prayer, and provided, and that day, as they joined in dedicating the buildings to God, the remembrance of this made them rejoice with great joy. Briefly the organization of the work was sketched. Messrs. Todd, Tomalin, Russell and, for a time, the Rev. F. W. Baller had co-operated in the work of management. Their knowledge of the language and character of the Chinese especially qualified the three last-mentioned to undertake the heavy and difficult task of purchasing and receiving the large quantities of material required, and to control the local Chinese workmen employed. The work on the larger building was commenced two years ago, and during the building seasons since from 250 to 300 and often nearly 400 men have been employed. Then as to material, taking a few of the main items which would be more easily grasped by the children, there had been purchased and received on the works 50,000 donkey loads of stone, 3,500 mule loads of lime, 374,505 tiles, and over a million bricks. Mr. Cooper emphasized the immense amount of work in these two departments, the more so if the slow methods of the natives are considered. The accountancy for this work, which has been heavy, has been undertaken by Mr. Todd. Mr. Cooper, in summing up, said rarely had Missionaries undertaken so large a work on these lines, viz., employing direct labour and purchasing materials first hand, and the speaker thought a fair criticism of the wisdom of Missionaries spending their time on such a work as this might be made if the reasons for adopting this policy were not advanced. First, then, previous experience, which has been amply confirmed, showed that Chefoo did not possess any contractor capable of grasping the extent and quality of the work, or possessing the resources to carry it out. A Shanghai contractor might perhaps have been obtained, but at an increase of cost, and certainly at an extension of time for erection. Second, by adopting this method it has been possible so to organize the work as to make it a powerful missionary agency instead of a curse, as is so often the case under other conditions. Remembering that the Sabbath is not kept nor, for the most part, heard of in China, the fact that this large body of men

had been paid a full day's wage, the condition being not a day's work, but attendance at the preaching services held morning and afternoon in a structure temporarily erected for the purpose, is a type of Christianity calculated to impress the native mind. The moral effect of this observance, difficult to arrange under other conditions, is in itself a strong reason in favour of this method. The direct employment of labour by us ensured fairness and justness in dealing with the men, thus producing harmonious relations between employers and employees, exceedingly favourable to the preaching of the Gospel. Day by day a native evangelist, privately supported, assisted by the voluntary help of other native employees and foreigners, has preached the Gospel, and not without manifest results. Several have publicly confessed their faith by baptism, and not a few earnest enquirers have carried with them books and tracts, in addition to a good knowledge of the Gospel, into many a village distant from Chefoo. Recently signs of the Holy Spirit's work in conviction have been manifest in the meetings, and prayer was asked that the blessing of the Lord might rest upon this work during the short time remaining before the completion of the Boys' School. Such facts as these not only fully justify the apparent waste of missionary labour, but suggest the reflection that in some respects the opportunities of bringing the Gospel before a large number of men in a manner likely to have a lasting impression have been unique. No wonder, then, our joy to-day is a very real and deep one. "God has made us to rejoice with great joy." In closing, Mr. Cooper appealed to the girls to do as did the Jews of old, viz., offer sacrifices, not sacrifices of sheep and oxen, but to dedicate their own lives to Him from whom this new gift had come.

The hymn,

> "O Lord of life and love and power,
> How joyful might life be,
> If in Thy service every hour
> We lived and moved with Thee,"

was now sung. Then the Chairman called upon Mr. Tomalin to address the meeting. Mr. Tomalin began by adding to the causes for thanksgiving already enumerated by Mr. Cooper the fact that no serious accident had taken place among the men during the building, and suggested as a cause of regret the absence of our Director, Mr. Hudson Taylor, who had taken so much care and thought about the schools. After reminding us of the great principle of "Faith in God," upon which the schools and all the work of our Mission is founded, he went on to call our attention to the character and aim of the schools. Speaking of the character of the schools, Mr. Tomalin said: "They are Mission schools, and not schools of private enterprise or business speculation. No appeal is made to the public, general or Christians, for pecuniary aid, pupils or patronage. They are Mission schools, not only in the sense of belonging to the C. I. M., but also in the sense of being a missionary agency. They are intended as a distinct aid to the mission cause; first, by freeing parents of the care and anxiety attending the education of their children in the interior of China, that they may be more at liberty to devote themselves to their work of preaching and teaching the Gospel; and again, by fostering the missionary spirit among the children. While the schools are Mission schools, and thus in a sense private, they are not exclusive, being open to those outside the Mission so long as all the accommodation is not required by the Mission, and the new buildings are an evidence of our desire that others should continue to share in the advantages these schools provide. We esteem it a privilege and an honour to be entrusted with the children of Missionaries belonging to other societies, or the children of any member of the foreign communities of China, who may wish to avail themselves of them. Yet the principles and arrangements are laid down with a view to meet the needs of the children of our own Mission, and in making any criticism of the management this should not be lost sight of. The aim of the schools," Mr. Tomalin went on to say, "was to influence for God those under our charge during the best period of their lives by paying due regard to the threefold character of a sound education, viz., the physical, the intellectual and the religious." In closing, Mr. Tomalin pointed out that the schools carried on here in the midst of the Chinese were a testimony to the value Westerners set upon the education of the young, and expressed a hope that they may ever be carried on to the glory of God, and wished increasing blessing to the pupils.

After Mr. Tomalin's address, prayer was offered by Mr. Russell, in which the building was dedicated with thanksgiving and praise to God, whose gracious gift it was acknowledged to be.

The Chairman's closing remarks were addressed especially to the girls, and referred to the words, "Behold I make all things new," leading forward their thought from the "new things" around them, which gave so much pleasure, to that time when a voice—not man's, but God's—shall ring through the universe with those words, "All things new," and reminded them that the pledge and assurance that a share in the joy of that day would be theirs was found in a new heart now through Jesus Christ our Saviour. The effect of such beautiful, bright surroundings, he said, should surely be to lead us all to seek that there might be a newness about ourselves also—new hearts, new hopes, new earnestness in work, new unselfishness in helping each other. May it indeed be so through the grace of the Lord Jesus.

The meeting was brought to a close by all rising and singing the doxology. After the meeting Miss Burton, the Principal, kindly showed the visitors over the building.

"Hitherto hath the Lord Helped Us."

BY MISS ELLA HALL, OF HO-K'EO.

IT might interest you to hear a little of my experience at one of the out-stations. We are stationed at Ho-k'eo, which is the centre of six out-stations. At one of these out-stations, Miss Gibson, the lady in charge, has given me the privilege of visiting Lan-shan Hsien, one of these out-stations, every week from Saturday till Monday. Lan-shan Hsien, is a very pretty little city where a number of wealthy people live. I shall never forget my first visit there. I went forth in much fear and trembling, with not much language, and but little knowledge of the manners and customs of the people. I was accompanied by two native Christians, and the Lord Himself, drew near and went with us. We left one Friday afternoon, reaching our destination about one o'clock. It is a distance of about ten miles, and a very pretty road. After a good night's rest, I realized I was for the first time in my life alone with the natives. After morning prayers the Evangelist—who is over seventy years old and a very earnest Christian man, thoroughly alive to the great need of the Gospel as the only means of salvation for his people—came and asked me if I would go out with him, so that the people would know that a foreigner had arrived. Of course I at once consented, and during the few months I have been in China I never realized till then how much it would mean to the Gospel of Christ to even appear and walk on the street before these people. I would have been afraid (not of the people, but as a witness of Christ) to have gone had I not known that the Gospel was in the power of God. We visited five homes, one of which was the home of a very wealthy lady. This lady had been visiting us at Ho-k'eo for a month, with the object of breaking off opium, and had returned to her home some weeks before my visit. To our joy we found her still very bright and happy.

Before returning home we called on the little son of our teacher, who is attending school there. After dinner we went out again and visited the homes of several enquirers, and oh, the crowds that followed! The next day, being the Lord's Day, the chapel was full. After service we visited the home of the only Christian in the city. The following week we went again; a young fisherman who had heard the Gospel and had become interested, came and took us to his home: his people like the "Jesus doctrine," but as there was no foreigner at the chapel, his mother and sister did not like to come. We had a nice time there, and over a hundred people listened to the Gospel. The next morning we visited six homes from which several have been coming to the meetings lately, and in the afternoon we went about four miles into the country. No foreigner had ever been there before. Some were very much afraid and said, "Oh, a foreign devil has arrived!" I was invited to sit down, and the crowds gathered around. One

dear woman, who yelled at me so at first she nearly frightened me, soon came closer and asked me a question, and the Lord was so good as to enable me to answer it so that she understood me. She then came nearer, and I told her the precious truth of Jesus dying on the cross, which is so precious in Chinese, and she passed it on to all the people around. A dear old woman, I am sure nearly eighty years old, came up to me, and laying her hand on mine, said "You came to China to tell us Jesus loved us, did you?" The dear old soul, how I longed to see her trusting in Jesus! Our teacher at Ho-k'eo is a true Christian man, and his wife was with me: she has not been baptized, but we all think she is trusting Jesus; however, she cannot be baptized until she unbinds her feet. She is a real lady, and every lady in this province has small feet. She told me she was going to unbind hers. Two weeks later we went back again, and one of the women we had seen in the country was there very early, having got up at four o'clock bringing her little daughter with her. The week before this, Miss Gibson had been there and had told her the Gospel intelligently, and she is now coming regularly and bringing friends with her. This second Sunday, just after the morning service, about twenty women came in, very well-to-do people, my Bible-woman, who had a head-ache, was resting, so I did not know, at first, what to do, as I knew they would not understand me. But the Lord helped through this heathen woman, and she acted as my interpreter, understandng me as she never had before. Now as you have heard a little of the work, let me ask an interest in your prayers. I do praise God He saw fit to choose me for China, and above all for the many precious lessons I have been learning, I trust, at Jesus' feet, and my only desire is that these precious souls may be set free from their awful bondage of sin.

LADIES' HOME AT SOUTH STREET, LU-AN, SHAN-SI.

Persecution of Native Christians.

BY MISS TROYER, LU-AN, SHAN-SI.

THE Lord is letting us see something of His mighty power in bringing out a people for His name from among those sitting in darkness. His grace is sufficient for them, too, so that some are being greatly tested by persecution. One yonng man near Kuan-ts'uen, who has only for a few months made an open profession, is being persecuted by his elder brother. He seems to think that he can expect nothing else, for the Bible says, "We must through much tribulation enter into the kingdom. On Sunday last a bitter persecution broke out against two members who, some months ago, opened a food-shop in Ta-ü. From the first the people were opposed to them, and often threatened to buy no more from them. On last Lord's Day, as rain was much needed, the rain-god was carried through the streets, and, as usual, the mob was wild with excitement. Coming along the street where the two Christians live, they found the shop closed, and the brethren holding a meeting. They demanded to know the reason why the shop was closed on the day when the gods were being carried along the streets. The mob then proceeded to break down the door, and probably taking the first man to whom they came—who was a

relative of one of the Chistians—beat the poor fellow fiercely. They then proceeded to tear down the roof of the shop, threatening to take the lives of the two men at some more convenient time. One of the brethren came to the city while the other remained shut up in the house. We know that this will only be for the furtherance of the glorious Gospel, and trust, too, that it will be for the strengthening of the faith of the two brethren.

The great yearly fair begins in this city in a few days. We generally have crowds of people at that time. Last month I took my first itinerating journey, taking with me our cook and Mrs. Chang. This woman suffered a great deal of persecution for unbinding her feet about a year ago. She is an excellent speaker and would make a good Bible-woman, if she were only completely under the control of the Holy Spirit. We are praying much for her, and would be thankful if friends of the work would also remember her in prayer.

Many people that we met on this journey said that they were coming to the fair, and promised to come and see us at our home.

It will be a year and a half to-morrow since I landed in China. Praise God for these months! He has taught me much more about Himself during that time than I had ever learned before. He is indeed faithful who has promised, He cannot deny Himself.

Transfigured Lives at Kuang-feng.

BY MISS HILDA AHLSTROM.

ON the first of this month (June) we had the joy of welcoming here Mr. and Mrs. Orr-Ewing and Mr. William Taylor. It was a special joy to me after having been for five months alone with the native Christians. Beyond this, however, was the joy of seeing six of our dear enquirers received into the Church of Christ. About two years ago a woman was baptized in this place, and as is so commonly the case, she had to suffer much persecution on account of having forsaken the religion of her people and joined herself to the foreigners. By God's grace she stood firm, and now she has the joy of seeing five persons baptized, all of whom bore the same testimony, that she had led them to Christ. The first of these is her own husband, Meo-ming, who seems to have a child's faith in God. About a year ago he broke off the opium habit, without our knowing anything about it at the time. He wanted to have the whole affair between himself and God alone, and oh, how happy he was when he came afterward to tell me about it. When I asked him what medicine he used, he replied, "Prayer."

The second candidate was Meo-ming's daughter, a young woman of twenty-five years of age. She was working in a household of the upper class, and had no liberty to observe the Lord's Day. At length she determined to sacrifice her position and keep the Sabbath, and so she left her situation, and returned home.

A year or so ago we had need for a servant, and we invited her to come. She did so, and since then has proved herself to be a very faithful servant. In addition to her household duties she has learned to read very nicely, and is a great help to me in Gospel work.

Each Sunday she has a class of women, and they all like her very much as their teacher. She is a real a blessing to us all.

The third on the list is also in the same family, a younger brother of the last-mentioned, a boy thirteen years old. He is a dear little fellow with a bright face and a sweet voice. Especially in meetings for outside people he is often a great help to us by his singing, which seems to move the people's hearts.

Although so young, he has often to bear much persecution for Christ's sake at the hands of his master and other men at the place where he is an apprentice.

The fourth is an old woman of seventy-three years of age, who is very bright and happy in the Lord. Her people have tried every means they could devise to keep her from coming to worship, but in vain, for she has continued to attend regularly. Her patience and her happiness seem wonderful in the eyes of her own near relatives, and now their anger against her is softening down.

Number five is also an old woman aged fifty-two. Both she and number four are very deaf, and we are all the more thankful that in spite of this great harrier the Gospel has reached their hearts and transformed their lives. They are neighbours to the home of Meo-ming and his wife, where they often go together to read the Word of God. Both of these old ladies not only know and love the Gospel, but also preach it to others.

The sixth is a young man who is now twenty-seven years of age.

When the two sisters, Miss Turner (Mrs. Horne) and Miss Fitzsimmons (Mrs. G. H. Duff) first came to Kuang-feng, this young man—then only a boy—was a beggar in the streets of the city. He was a cripple, and could only walk with a crutch. He could tell you himself far better than I can, how these two ladies taught him the Word of God, sometimes gave him food, and medicine for his sores. These were so bad that no one would come near him, except—as he says—the lady teachers, and they dressed his sores for him. He is now quite well and strong, and able to do work like other men, and it is a very wonderful thing in the eyes of the people to see the poor crippled beggar boy so changed. When anyone asks how he was healed, he points upwards and looks towards Heaven with a look of gratitude and steadfast purpose, so that he seems like one who would go through fire for that living God who has both saved his soul and healed his body.

Besides these six new members there are some other enquirers who are to wait for a time longer, and then they, too, hope to be baptized.

Praise God! He makes us to rejoice every day. My heart is full of hope for the work here. He loves these dear, poor people, and longs to see them understand His love.

I know you will praise the Lord with us in China for these saved and enquiring souls.

I am now going to have a little rest at Iuh-shan with dear Miss Ogden, as she will be alone for a few weeks. I know it will be very good, and praise God for it.

Work in the U-u District, Shan-si.

BY MR. H. C. BURROWS.

THE work in this district is the result of the labours of both the Lu-an and the Lu-ch'eng churches, from which two cities it is equi-distant. The fifty-two baptized converts belonged some to one church and some to the other. Soon after Mr. and Mrs. King arrived at Lu-ch'eng, in the spring of 1895, they decided to make their headquarters at U-u, which had previously been counted an out-station, and is seven miles from T'un-lin, capital of the county. The fifty-two church members were at that time formed into a separate church. During the year following, Mr. and Mrs. King continued to work in the district, but the climate not agreeing with the former, they left for Ta-t'ong, in the north of the province. In the interim, until Mr. and Mrs. Lawson should arrive, a worker from Lu-an came over to live at U-u. The following is an account of events from that time on.

BACK-SLIDING.

There were some ten members who had given way to temptation, and taken to opium smoking again; as regards some, this only gradually came out. They have now all come forward (except three, who still remain unrepentant) and broken off the habit in the opium refuge. One of the above-mentioned three is a B.A. After long delay, he having fallen into other sin as well, it has been necessary to remove his name from the church list.

During October, we had an interesting time at a large fair held at a place thirteen miles off. A number of brethren attended this; some partly on business, and some specially to preach the Gospel. We scattered in twos and threes (ten or twelve in all) during the early part of the two days, meeting together in the afternoon, and having really good open-air meetings. Another event was the funeral of one who, though not a church member, was a believer in the Lord, and had suffered persecution for his faith. Indeed, his own relatives refused even to dig the grave or carry the coffin. Volunteers were forthcoming for this. On the day appointed, we all met at the village, five miles off (nine or ten in all), but there was such a heavy rain that the funeral had to be postponed till the next day. Perhaps this made what we were doing, and why, the wider known, and helped to show the practical nature of the Gospel we preach.

ADVANCE IN THE WORK.

During November an arrangement which marks an advance in the work was made at the suggestion of one of the Christians, namely, to have a monthly gathering on the first Sunday of each month, for the purpose—beside the spiritual benefit to be gained—of enabling the scattered members of the church and enquirers to see and know one another, and to hear and consult about the work. On Sunday, Nov. 8, we had the first gathering; a good number came on Saturday and remained till Monday. Our little chapel was filled to overflowing, some one hundred and fifty being present. On Monday, we had a conference to consult about what could be done during the next month to forward the work. Volunteers were asked for, to go out and preach the Gospel at their own charges, for a fortnight. Ten offered themselves, one of whom offered himself for half the month and his daughter-in-law for the other half; both could not be away from home together. One man, who could not go himself, being a cook in an opium refuge, gave 1,500 cash for a substitute. These ten, it was arranged, should go out the centre fortnight of the month, in four directions, to preach the Gospel.

CHRISTIAN CHINESE WEDDING.

The first Christian Chinese wedding in these parts took place this month. There was much opposition on the part of the bride's parents to having a Christian ceremony. This difficulty was overcome at last, though still there was opposition shown in the village. On the day appointed, some twenty or more members and enquirers assembled to support and help the bridegroom's father. The service was conducted in the court-yard. Perhaps the singing and general cheeriness and good-will shown by the Christians were the means used of God to cause all opposition to disappear, for all went off smoothly, and we have since heard that persecution in the village is not what it used to be.

OUT-STATION AT KUAN-SHANG.

Toward the end of November an advance was made in the opening of an out-station at Kuan-shang, ten miles north-west of U-u. At this place, and in the vicinity, there was a party of four or five earnest believers, not yet received into church membership, and a few others, who had got so far as to put away their idols. One of the former gave a cave (artificial caves are much used in place of houses in these parts) for use as a chapel, the Christians themselves offering to repair and look after it. The offer was accepted, and the cave was soon fixed up for use, the Christians putting a good deal of voluntary labour into the work. Church funds supplied benches and a few other necessary articles. On the day of the opening, the cave chapel was nicely filled; some fifty or sixty men, women and children being present. Best of all, three men decided to put away their idols. This was done at once on the part of two; the third put his away the following day.

OPIUM REFUGE WORK

was commenced this month at U-u. During the first thirty days thirty-seven patients were received, the greatest number on the premises at one time being thirty-four. During three months eighty in all were received. These averaged from four to six weeks on the premises. Quite a number have put away their idols, and have since shown themselves among us on Sundays.

Our monthly gatherings have been attended by from one hundred and twenty to one hundred and fifty; on ordinary Sundays the attendance is from fifty to sixty. Simultaneously with our January gathering, persecution arose in one village on account of the refusal of the Christians to pay an exhorbitant tax for bridge repairing, clearly laid on them specially because they refused to pay any temple taxes. Several brethren went to assist, and though there were ugly threats made, eventually a fair tax was fixed upon.

PERSECUTION.

At the time of the February gathering, which corresponded with the Chinese New Year season, persecution of a more determined character arose at Kuang-shang. One of the men, who put away his idols at the opening of the chapel, together with his elder brother, who had done so later, were present at the morning meeting of the gathering. On returning to their home that evening, after dark, a party of some thirty of their clan came and took them off by force, with ropes round their waists, to their family ancestral home, five miles off, where they hoped to force them to worship their ancestors; that is to say, the tablet in which the ancestor's spirit is supposed to reside. They were left without food or fire, in the temple which belongs to the clan, until noon the next day. Their persecutors then came, bringing with them the ancestral tablet. Under pressure of many threats, and with rope-sticks at hand, the elder brother gave way; the younger brother, however, held out against all their threats. They decided to do nothing to him, but fixed on the fifteenth, which is the last day of the Chinese New Year festivities, on which, if he would not yield, he would be beaten to death. Such was the threat.

There was then a week's breathing time, during which much prayer was made that God would frustrate the plans of the adversary. The death of the wife of one of the recent believers at Kuang-shang occurred in this interval, which gave opportunity of

SHOWING A UNITED FRONT,

as, of course, the heathen relatives would have nothing to do with the funeral. The Christians managed all, digging the grave and carrying the coffin. At this time it was decided to meet together on the fifteenth, in the newly-acquired chapel, and if Mr. Ien's relatives carried out their threat, and came to carry him off, the Christians would together pray and praise, and stand by their comrade, if necessary, through the night as well as the day. It was also arranged that Elder Hu should be with them on that day. The fifteenth arrived, and between nine and ten o'clock, so did a whole troop of the Ien clan—one hundred and ten in all, the Elder estimated. They were armed with sticks and some swords and guns. The elder was leading the service, and continued to do so. They demanded that Mr. Ien should go out to them. He declined to do so, saying he was going to worship God. The elder also said they must go on with their service. The crowd outside then fired off guns, and otherwise menaced the little party inside; the latter continued praying. The Elder, on reporting the matter, said, that as soon as they had finished, they looked out and saw the crowd scattering. It was said they would return after dinner; lest they should, and be in a worse humour than in the morning, he sent Mr. Ien, with three others, to U-u, ten miles off. Later on, nothing further happening, he and two or three others, who had been helping them, also returned to U-u. It was 8 p.m., and we were having our evening service when they arrived; some were able with them to praise God for the deliverance he had brought about.

Yet another and minor event of these five months has been the opening of a school for boys at T'un-lin; as yet only nine parents have availed themselves of this.

Rev. J. D. Kilburn's System of Memory Training.

SPECIAL COURSE FOR STUDENTS AND TEACHERS.

LETTER II.

IT is helpful to the mind, and important in many ways, to cultivate the power of discerning resemblances. "It is of the utmost importance that the mind be trained to connect things by similarity."—T. Maclaren. "It is this habit of mind which is of essential value in all the sciences of classification and induction."—Dr. Carpenter. "It is exceedingly important in science and in the business of life that like should recall like."—Professor Bain. Wherever possible, resemblances ought to be sought between what we are learning and what we know. Even if not found, that which we are learning will be more firmly impressed on the memory, and less likely to be forgotten, and the mind itself will be benefited.

Noticing the similarity between what we are learning and what we know strengthens and improves the memory greatly. Speaking of the kind of memory cultivated in this way, Mr. Kay—to whom the writer is indebted for much most valuable help—truly says: "It is of gradual growth, of universal application, and its effects are lasting." The well-known Dr. Abercrombie says: "The habit of correct association . . . is one of the principal means of improving the memory, particularly that kind of memory which is an essential quality of a cultivated mind."

It is especially important to apply the method here spoken of:

(1) In reference to names. "All difficult names can be associated with familiar words, and thus so impressed on the mind that, when the familiar word is recalled, the similarity of sound cannot fail to suggest the other."—T. Maclaren. All who have "a bad memory for names" ought to compare every new name with some familiar name, or word, or phrase. If they did this, it would not be very long before the bad memory was changed for a good one.

(2) In reference to new words in foreign languages. I have no hesitation in saying that fully twice as many new words can be learned, in a given time, in this way as can be learnt in the same time by repetition. A lady who used this method for Greek words was able to read her Greek Testament in six months with comparative ease.

A change of method produces a change of results. Many who have now great difficulty in remembering foreign words would find that they could soon acquire a good vocabulary if they were to adopt

this simple, but strikingly powerful, method. Many who have been trying to learn a foreign language, and have failed, would succeed if they did the same.

(3) In reference to texts of Scripture, statements, facts, illustrations, and so forth. "If there be but the remotest resemblance between the known and the unknown, it is surprising how that resemblance will assist the memory."—T. Maclaren. This is true provided that resemblance be observed. "When our ideas are associated in the mind according to the resemblances, they can be recalled when and as they are required."—Kay. These are strong words; they are, however, hardly too strong.

There is another fact in reference to similars which ought never to be forgotten. Important though the facts already stated are, this is more important still.

Similars not merely suggest similars, they tend to recall what has been associated with former similars.

There is a natural tendency in the human mind to invest all new similars with which we become acquainted with the same attributes as the old ones with which we are already acquainted. "We instinctively invest a new object with the attributes we have come to recognise in one we have previously examined, if the new object bears such a resemblance to it, that the sight of the second suggests those ideas which our minds have connected with the first. Thus, we will suppose a man to have once seen and eaten an orange; when he sees an orange a second time, although it may be somewhat larger or smaller, somewhat rougher or smoother, somewhat lighter or darker in hue, he recognises it as an orange, and mentally assigns to it the fragrance and sweetish acidity of the one which he had previously eaten."—Dr. Carpenter. No one can doubt the truth of these statements.

Everyone who consults his own experience will see that the sight, or mention, or thought of similars tends to recall the thoughts and feelings associated with other similars. But if these things are so:

(1) How careful we ought to be, as Christians, what impressions we make on others. Such impressions will probably be recalled again and again. Whether recalled or not, they will go on working in the "ultra-consciousness," and will do much to influence those on whom they have been made in forming a right or wrong view of Christians, of Christianity, and of Christ. Words are mighty, but life is mightier.

(2) Let us be very careful what impressions we form of others. General conclusions from limited observations lead to sad results in science and in life.

(3) Let us be equally careful what impressions we transfer to others. We often lose much blessing ourselves, as well as many opportunities of helping and blessing others, because we are not careful enough not to transfer bad impressions. It is nearly always injurious to transfer bad impressions, and still more frequently helpful to transfer good ones.

Tidings from the Provinces.

SI-CH'UAN.

Uan Hsien.—Mr. Davis writes: "Owing to the scarcity of food, the poor of Uan Hsien have passed through a most awful experience. How often have I seen poor fellows lying dead in the streets! And not only grown-up people, but boys also! Pinched, pale faces, too, have betrayed a condition bordering on starvation. Rice has been sold at 120 cash per shen by the authorities of the city, but this has not helped the most needy. It was a great joy to receive 24 bags, sent up by Rev. G. Hunter, on behalf of unknown (to me) subscribers, and to distribute the rice to about 250 really needy people, such as blind, lame, beggars, widows and orphans. Money sent up from down the river has also been forthcoming, which, up to date, has been used as follows:—

"On Thursday, July 15, at T'ing-tsi-ia, a village about 127 li from Uan Hsien, I distributed Tls. 22 worth of rice to about 200 people. Near this place, there was an immense landslip, and it was a great joy to help some of those who had 'lost their little all.'

"On Wednesday, July 21, in Uan Hsien, I bought Tls. 110.40 worth of rice, and distributed it amongst about 800 people. This was done at a tea house, the people being let up through a trap-door, and after receiving their shen of rice, passed through by way of the main entrance into the street. The la-men kindly sent helpers, and I also engaged some coolies to carry the great work of distribution through, and happily all went off quietly.

"The rice-giving has brought our T'ang prominently before the public, and our services for several Sundays past have been splendidly attended, both in the morning and afternoon."

Mrs. Davis writes: "At present, we are greatly encouraged by the number of outside women who attend the weekly classes and Sunday services; at the latter gatherings we have difficulty in providing sitting accommodation for all.

"I have an enquirers' class on Tuesday afternoon, and of the number who attend, three are ready for baptism. Last month, one of the enquirers burnt her idols in the inside courtyard before a large gathering of people. Her name is Li; she is bright and earnest and can read and write. As she is most anxious to know her Bible, I have arranged for her to come every day for a time of study."

Shuen-k'ing.—Miss Littler, writing from this hostile city on Aug. 5, says: "I have been here almost five weeks, living in an inn, and find the people friendly. One feels that, after all the years of patient work and waiting here, surely God's time must soon come to give us a place to live in. We have rooms in this inn, but the constant coming and going of guests prevents any regular work. The most I have been able to do is to have a daily class for a number of little children who live near, and know when they can come in to be taught."

SHAN-SI.

Hong-tong.—Mr. Marshall Broomhall, writing from this station on June 18th, says: "After an absence of nearly four months, occasioned by a journey to the coast, I am once again at my post. You will be glad to hear a little about how I have found the work on my return.

"Naturally, after so long an absence, many things have called for attention, and one has felt the special need of wisdom and grace to fulfil God's purposes.

"I have been specially thankful to find that the Opium Refuge work, carried on on a self-supporting basis, has been prospering during my absence. This department has passed through very great testing, and for some time has been in very real financial need. The problem when I left was, what was to be done? Must help from foreign funds be given, or must this branch be curtailed? As a large proportion of our members are brought in through this door, we were loath to think of closing, and yet were anxious not to change the basis of self-support. By God's goodness, when at their very extremity, and when I was talking the matter over in Shang-hai, God gave renewed success, so that I find on my return that practically all have paid their way for this half year. The testing has done all good, and the faith of all has been strengthened. by God's timely help, apart from human agency. Please give praise for this, and pray for the next winter's work. If God thus prospers, a really difficult problem will be solved."

P'ing-iao.—Miss French sends an interesting account of a native conference which was held at this station in August, when over two hundred Christians and enquirers were present. During the conference, thirty converts were baptized, most of whom have been brought in, directly or indirectly, through the opium refuge work. The presence of God was manifestly felt, and many received definite blessing through the addresses given.

Lu-an.—Under date of Aug. 2nd, Mr. Stanley P. Smith writes: "We have just had the native 'great gathering' here. People came in to the city from all the Hsiens, and there were three huge theatres in the city. This gave us exceptional opportunities for preaching the Gospel. In the morning of the second day, we had over 900 visitors. Quite a number came with the intention of hearing the Gospel, but, of course, the large majority from curiosity.

"Last year, at the 'great gathering,' we got one soul on the streets, who is still 'in the way.' And this year we are encouraged to hope for one, and others manifestly interested.

"We are keeping up daily preaching on the streets, and feel sure it is slowly, but surely taking effect."

Recent Baptisms.

The following baptisms were reported from Shanghai in September:—

HU-PEH,	Lao-ho-k'eo	5
SI-CH'UAN,	Pao-ning	5
"	Sin-t'ien-tsi	5
"	Pa-cheo	2
CHEH-KIANG,	Uen-cheo	7
"	P'ing-iang	28
"	Uin-ho	3
"	Iong-k'ang	2
SHEN-SI,	Iang Hsien	3
SHAN-SI,	Ta-t'ong	5
"	P'ing-iao	30
SHAN-TONG,	Che-foo	4
KUEI-CHEO,	An-shuen	1
KIANG-SI,	Kih-an	3
HO-NAN,	T'ai-k'ang	6
AN-HUEI,	T'ai-ho	1
	Total	110

Editorial Notes.

THE ANNUAL MEETINGS, which we announced last month for the 18th of this month, have been postponed, as our friends of the Alliance Mission had advertised a convention for the same date, and desired the use of Association Hall, which we had secured for that time. We would announce therefore, that we have now selected the 23rd day of the month as the date of our services. The advertisement on the second page will give full details of the meetings which will then be held. We hope that our friends who can be present will give us the joy of having them with us at the two gatherings, and that they will seek to come to the meetings in a spirit of believing prayer and expectation. We earnestly hope also that our many friends in other parts, who because of distance cannot meet with us in presence, will join with us in spirit, and will ask of God that a larger blessing may be given to us than on any previous similar occasion. It is our earnest desire that the meetings may be deeply spiritual in their character, and that they may result in creating such consecrated interest and effort for the millions in China as will lead to a more speedy taking of the Gospel to them. Full reports of the meetings will be published in succeeding numbers of "China's Millions."

Our friends, Mr. and Mrs. W. P. Knight, who went to England in April last, have come back to this country to remain here until they are able to return to China. They are at present in Jamestown, N.Y., but expect to visit us at Toronto in the near future. Mr. Knight's health is steadily gaining, though we regret to say that it is not yet fully established.

The good tidings have reached us of the safe arrival at Yokohama, upon October 15th, of Mr and Mrs. Geo. H. Duff and Miss Roehl and of the likewise safe arrival at the same port, upon Nov. 3rd, of Mr. and Mrs. E. Murray and Miss Sutton. All of these friends, we suppose, are now in China. Will not those who have prayed for journeying mercies in behalf of these Missionaries now unite with us in praise that the good hand of the Lord has been so abundantly upon them.

Mrs. Stott and Miss Stayner expect to leave us about the 24th of this month in order to connect with the Canadian Pacific steamer, the "Empress of China," which is advertised to sail from Vancouver upon December 6th. These friends are returning to their work at Uen-cheo. When Mrs. Stott left her service there some two years ago it was a question whether her health would permit her to return to it. In the mercy of God, strength has been sufficiently restored, through her furlough at home, to allow of her going back. Miss Stayner also has been much benefited by her sojourn at home. We trust that great blessing will attend both of these friends as they return to China and that the large and important work at Uen-cheo, through their ministry, may be renewedly advanced and prospered.

The presence of Mrs. Stott with us has awakened much interest in her life-service in China, and has been the occasion of the sale of a number of her books, "Twenty-six Years of Missionary Work in China." As Mrs. Stott is so soon leaving us, may we say, for the sake of those who desire to know more about her work, that this valuable record of missionary labour in China will still be on sale at our Offices, and can be had at any time for the price, $1.50 post-paid. We would heartily recommend the reading of this book; it will prove to be an inspiration to any who are giving their lives to God for the evangelization of China, and will give valuable information as to successful methods in reaching the heathen.

Our ever-faithful God has again answered prayer in supplying funds for out-going parties, and has thus provided for several young ladies who were accepted for service and were waiting to go forth, and for several returning Missionaries. Without solicitation on our part of any kind, we were ourselves solicited by two interested friends to let them know what our needs were on our outfit and passage account, and as soon as the figures were named these two generous donors sent us full supplies for the purpose of sending our Missionaries out. How thankful we are that there are such devoted co-workers with God as these beloved friends and others like them! The earth is indeed the richer for their presence in it. How thankful we are also for having been granted the privilege of living in part that life of faith, made possible by the Spirit of God and by the Word of God, which opens the door for the Lord to perform His wonders as of old! We have often thought that a month's residence in our Mission Home must, of necessity, be a final cure for any man's infidelity, for he would have before him there the daily spectacle of humble and unworthy children of God making known great, ever-recurring and ever-increasing needs to no one but the Lord in heaven, and would see prayer being daily heard and daily answered, often in unforeseen and unexpected ways, and yet always in full and satisfying measure. Oh, for more faith in the living God, that His name might be more worthily worn and more greatly magnified! What would God not do if we would but trust Him wholly! Truly, "They who trust Him wholly find Him wholly true."

The young ladies provided for by the gifts mentioned above are now preparing themselves to leave us. They will probably start from Toronto about December 10th, to connect with the steamer "Tacoma," which is due to leave Tacoma upon the 18th. A few farewell meetings are being arranged for in behalf of these friends in this city, and others are likely to be provided for at various points on their journey to the coast. A number of our Missionaries home on furlough will follow these friends by later sailings.

It has been with much joy that we have received word from Mr. Taylor to the effect that he and Mrs. Taylor expect to arrive in Toronto upon December 4th. If present plans are carried out, our beloved friends, together with two other members of the Mission, will leave Liverpool by the steamer "Teutonic" upon the 24th inst., and will arrive in New York City upon December 1st. While Mr. Taylor is in New York he will have important conferences with several of the Lord's servants who are specially interested in the evangelization of China, and will then come on to Toronto to confer with us here about the work of the Mission in North America. During his stay in this city we purpose holding a meeting of the General Council, and, if Mr. Taylor's health allows of it, we will arrange for a public meeting at which his testimony may be given concerning the work of the Mission at home and abroad. We regret to say that our friends will not be able to remain with us more than a few days, as they will be obliged to leave us about the 9th, in order to proceed to Chicago and thence to San Francisco, with the purpose of connecting, upon December 18th, with the steamer which leaves the latter port for Honolulu and China. May we earnestly request the friends of the Mission to remember before the Lord the proposed visit in this country of our beloved General Director and those with him, and may we ask that they entreat the Lord to make this visit, in spite of its being short, to result in a new enlargement and extension of the work of the Mission in these lands, to the ultimate saving of many precious souls in China?

The Keswick Deputation finished its much-blessed labours in Canada at the city of Halifax upon October 12th. Subsequently the Revs. Sloan and Webster left for New York and England. The Rev. Charles Inwood, however, remained in Canada to fulfil various engagements, and later held well-attended and greatly appreciated meetings in Ottawa, Belleville and other cities. On the 6th of the month Mr. Inwood came to Toronto, where he spent three days, speaking upon the themes which so fill his heart and life. Much blessing resulted from his stay in the city, and, as it was our privilege to entertain him in the Mission Home, to us as a Mission family. Mr. Inwood is now in Guelph. Subsequent to fulfilling an engagement at Paris, Ont., he expects to join Dr. Pierson in conventions in Brooklyn and Boston, after which, upon December 4th, he hopes to sail for England. To God be all praise for what He has done through His ministering servants since they have been in our midst. Many of us have learned anew what it is to be satisfied with Christ; may we not forget now what it is to "abide satisfied."

The news from England which we have expected so long, of the falling asleep of the beloved mother of our brother, Mr. Steven, has finally reached us, and we are sure that many hearts will be touched in sympathy as ours have been in his and his wife's behalf, and in behalf of the bereaved husband and daughter. The fact that Mrs. Steven's death has been long expected has not made it easier to bear to those closest to her, especially as her continued gentleness and trustfulness in the midst of great suffering only endeared her the more to those about her. The end finally came upon October 22nd, in her home at Macclesfield, in the presence of all her family, and it was one of perfect peace. The funeral took place upon the 25th. May we ask the friends of the Mission to pray that the stricken hearts which mourn their great loss may be comforted of God. We are glad to remember, as we think of them, that the separation which has taken place is but for the "little while." "For yet a little while and He that shall come will come and will not tarry."

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CHINA'S MILLIONS

Annual Meetings of the China Inland Mission

HELD IN ASSOCIATION HALL, TORONTO, NOV. 23RD, 1897.

AFTERNOON MEETING

THE chair was taken at 3 p.m. by Rev. J. McCarthy, who, after a few moments for silent prayer, led the meeting in audible prayer, seeking the blessing and guidance of the Holy Spirit for the meeting.

The Chairman announced the hymn :

Hear us, O Saviour, while we pray,
Humbly our need confessing :
Grant us the promised showers to-day,
Send them upon us, O Lord.

Cho.—Send showers of blessing :
Send showers refreshing ;
Send us showers of blessing ;
Send them, Lord, we pray,

which was heartily sung by those present.

Mr. J. D. Nasmith then read the 67th Psalm, after which prayer was offered by the Rev. Dr. Parsons, Pastor of Knox Presbyterian Church.

The Treasurer, Mr. J. S. Helmer, being called upon, gave the following financial statement :

TREASURER'S STATEMENT.

THE receipts of the China Inland Mission from Canada and the United States during the year 1896 amounted to $31,878.33, itemized as follows :

For sending out Missionaries	$4,410 06
For support of Missionaries	15,687 05
For support of Native Helpers	1,128 20
For support of Children in Native Schools	71 50
Private Gifts for Missionaries forwarded to China	822 86
Deposits in Trust, Private Orders for Missionaries in China, and Special Gifts for Workers at Home	2,710 60
Subscriptions and Donations to "China's Millions"	1,587 77
Subscriptions to Prayer Union	39 75
From sale of Missionary Literature	665 12
For training of Candidates in the Mission Home, and for the carrying on and development of the Home Work	4,755 42
Total	$31,878 33

May we say, in giving you this total, that the amount does not represent all the funds which have been received for the carrying on of the work connected with the North American department. In addition to the total given, a considerable sum of money has been received by the Treasurer in China, designated for our general fund. The amounts thus received in 1896 have already been published, in connection with the China accounts, in the August number of "China's Millions." Those amounts which have been received, and which will yet be received, in 1897 will be included in the financial statements to be made in "China's Millions" in the middle of the coming year.

The income of the Mission for 1896 was about $200,000 from all sources—North America, Great Britain, the Continent of Europe, Australasia, China, etc.

The aggregate receipts from Canada and the United States for all purposes of the Mission, from January 1st, 1897, to the present time, amount to $31,325.37.

It has been a position of great privilege to stand where one has during the past months, and see God's minute care of the work of the Mission in its financial aspect. We have seen not simply the great needs supplied, but what might seem to some persons little needs; not one, two or three, but many, and these of many different kinds; all have been met by as many gifts, and in as great a variety of ways.

A friend recently, in sending us a Bank of England note, tore it into two pieces, mailing first one half and then at a later time the other half. The tearing of the note left ragged edges on both pieces, but when they were placed together again the projections on the one side fitted into the depressions of the other, so that they joined perfectly. Thus it has been with God's supplies fitting into our needs; there has never been an accumulation beyond the need, and there has never been a real lack; it has been a perfect fit throughout. Each need has afforded the Lord the opportunity to shape His supply into it.

You remember, in the account of the marriage in Cana of Galilee, that there was a real need—they lacked wine—and the record is that the Lord Jesus in supplying that need manifested forth His glory. So it has been with our needs; they have been the Lord's opportunities for the manifestation of His glory in our midst.

We want because of all this to record our testimony to God's faithfulness in His gracious provision during the months since we last met here, and we ask you to render to Him with us new songs of praise for these new mercies so blessedly received.

THE DIRECTOR'S REPORT.

Mr. H. W. Frost, Home Director, was asked to give the annual secretarial report, and spoke in substance as follows:

I REGRET that I am called upon to present this report this afternoon. The duty would have fallen to our dear brother, Mr. Steven, had he not been called away some time ago to England. I would have been glad if he could have been with us, and have spoken in my place.

The report which I shall give, divides itself naturally into two portions—that relating to the work at home and that relating to the work abroad; both will refer particularly to our own department of service as connected with the Council for North America.

COUNCILS.

First, in relation to our Councils. I would say that of the many precious privileges which have entered into my life, there are few which have surpassed that of meeting with the Councils of the Mission, as we have gathered in connection with the offering of candidates or in connection with other purposes. The smaller Council has met nearly every other week during the year, and the larger Council has met three times during the year; and what has been a privilege in the one case, has been equally so in the other. I mention it to the praise and glory of God, that we have never gathered together without realizing the presence of God with us; that we have not once had anything like a final disagreement of opinion; that we have never known such a thing as a majority ruling; and that not once have we had to really regret the conclusions to which we have been led.

CANDIDATES.

Next, as touching the Candidates. There were brought over from the previous year, forty-one offers of service which were not dealt with conclusively during that year. During this present year, up to date, we have received the additional number of thirty-one offers of service. I regret exceedingly that the number of new candidates has not been greater than this; it is probably the smallest number that we have had to report since our annual meetings commenced. We do not fail to give God thanks for these; but we cannot forget that the number of heathen is not decreasing, but rapidly increasing, and that there is need for a much larger number of workers than we are receiving. The total number, therefore, dealt with by us during the year has been seventy-two. Out of these, five persons had to withdraw after offering themselves to us, and twenty-eight persons, for various reasons, were not accepted for the service which they desired to render. Out of the total number two persons have been fully accepted, so that thirty-seven still remain under consideration.

RETURNED MISSIONARIES.

As touching our Missionaries who have been already on the field, twelve have returned home for their furlough. This is a larger number than we have ever before had at home; but it is to be remembered that it is only recently that our workers have begun to come back to us on their regular furloughs. We are as yet, so far as this part of the work is concerned, a young Mission; we are only now drawing on to our majority. Those Missionaries who have come home previously have had to return before the regular time for a furlough had come; but now, that we are about ten years old, our friends are, and will be, returning more regularly from time to time. Out of these returned Missionaries, we have been able to send back to the field five persons, and I may add that we have also had the privilege of sending forth two newly accepted candidates, Miss Roehl and Miss Sutton. The whole number sent out this year, therefore, has been seven. These, with those who went out previously, make a grand total of twenty-five workers sent forward to China since our last annual meeting.

WORK ABROAD.

Allow me to give now a few facts about our work abroad. Thirty-nine men and fifty-eight women, or ninety-seven persons in all, are now on the field, which, with those on furlough at home, gives us as connected with the work here a total of one hundred and eight Missionaries. From these, forty-eight persons have gone out from Canada, fifty-four from the United States, and six from other parts of the world. In reference to these last I may explain that some friends have married into our ranks on the field who have come from other parts—from England, Australia or elsewhere. Referring to our Missionaries at large, the labourers on the field are distributed among some fifty-two stations, in fourteen different Provinces. There are eighteen Provinces in the Empire in all; so it will be seen that the distribution of our Missionaries is a very wide one.

Let me say in this connection, that there have been connected with this part of the Mission, from the first to the present, one hundred and thirty persons. As I mention this number I feel that we need to offer up thanks and praise to our Lord. We are now only nine years old, and God has given us these many workers in this short time. The Lord has

SIGNALLY ANSWERED PRAYER,

and honoured faith in enabling us to send out this number to the field. We came to this city nine years ago almost unknown, with no constituency behind us, and with our only hope and refuge in the living God. To Him prayer has been offered, and our Lord has heard and answered in the sending forth of these one hundred and thirty men and women. In addition, there have been given to us also, in various ways and from various countries, all the funds for outfits and passages and for support upon the field; though not one penny has been asked of any person, in answer to your and our petitions, our full need at home and abroad has been met by our gracious Father in heaven. To Him, and to Him alone, be all the glory!

In referring to our Missionaries I am obliged to record that we have had the

SORROW OF LOSING ONE

such during the past year, by death—our beloved sister, Miss Mary Pearson. I wish there were time to speak at length of this precious life, but there is not. I may only say that it was a sweet savour unto God, always and in every place. She served her Lord in the darkness of heathenism with a zeal and joy that knew no abatement, even though at the end she suffered exceedingly from the dread disease, consumption. To the very last she had no regrets that she had given her life to the heathen in China. She was asked to return home when her health began to fail; but it was her wish to remain and die among the heathen women she loved so well. A little after, it was too late to bring her home, and her wish was thus granted.

To sum up now in one brief word, the Lord's abundant blessing has rested upon the work of the Mission. It is not too much to say that our hearts have been kept singing in the ways of the Lord, for the

GOODNESS OF GOD

has endured continually. Beloved friends, we feel increasingly that it is a privilege beyond words to describe, to have part in this service which God has given to us; and we trust that you will pray, however unworthy we are, that we may be used of God in our work to hasten the glorious day when the King shall come back to earth, whose right it is to rule and reign. Let me fervently thank you in closing, dear friends, for your sympathy, your prayers and your ministrations, and for all else that you have offered to us in connection with this work. We deeply appreciate all, and again we beseech you to still keep waiting before our adorable Lord, that we may continue in His hands for the accomplishment of His good pleasure toward Christless China.

The hymn beginning, "To God be the glory, great things He hath done" was sung, and prayer was offered by the Rev. G. A. Kuhring, Rector of the Church of the Ascension, Toronto.

The Chairman then introduced to the meeting Miss Stayner, who had gone out from Toronto, and who laboured for several years in Uen-cheo, in the Province of Cheh-kiang. She said:

MY DEAR FRIENDS,—One little verse has been very much laid upon my heart during these few days that I have been staying at my old home—"Without me ye can do nothing." During the last five years, spent mostly in China, I have had very much joy and happiness. It has been a real joy to obey the Lord's command, and go to work out there in China among the women. I must acknowledge that there have been times of darkness and discouragement. The evil one has tempted me, and I have grown cold-hearted. What has been the cause? There is but one answer. It is not that God called me to leave loved ones in my dear home, and that He then forsook me—certainly not that. It must have been because I was forgetting that verse. Because I had been trying to do the work in my own strength, and the result was failure. I had been listening to the evil one, who was tempting me to rely on myself. I am now going out again, and I want to have that one verse woven into my web of life. I want to realize that the Lord is constantly abiding in me, and I in Him. I earnestly ask your prayers that the Lord would grant me this.

WOMEN'S CLASSES.

I have not time to enter into a full description of my work in all its variety. Mrs. Stott will probably give a fuller account of it than I could, but I will give a little bit of it. A few months after I entered the country, a young lady Missionary was leaving the city of Uen-cheo, and as I then knew a little of the language, the care of two classes of women was bequeathed to me. I met with the one in the city on Tuesday afternoon, and the other on Thursday, in a little village a short distance outside, in the country. Another class was also formed to meet on Friday afternoon. It was about 3 p.m. when I attended the Tuesday class. It was not large, but composed mostly of Christian women. It was generally held in a courtyard, and we gathered around a large table. We had different Bible lessons, of course, but all very simple, and we had very happy times together. Two of our women were specially interesting. One tells of her conversion thus: Her husband was an opium smoker, and it was a terrible life for her in consequence. After a while she unfortunately began also to use the opium, on account of some pain she was troubled with, and she was soon brought down to the lowest depths of degradation. It was at this time that she first heard the Gospel, but it did not make a very deep impression upon her. The Lord, however, dealt with her

IN A TERRIBLE WAY,

which was made the means of leading her to Christ. It was by the death of her little boy, of whom she was very fond. His death left her in perfect despair. Christians used to go and see her, and try to induce her to attend the meetings. But she had two excuses—she could not give up her opium, and she was not sure that her child was in heaven. The Lord in His mercy gave her a dream, as He sometimes does to guide His simple ones. She thought she saw heaven, and, among the different scenes that seemed to pass before her, one was that of the Lord Jesus Himself as a little child of twelve years in the temple; she saw also some of the Missionaries who had died, but especially her own little boy playing on the golden streets of the heavenly city. She believed that the vision was from the Lord, and the very next morning she thanked the Lord, and went to the Mission to ask for medicine to cure the opium habit. But it was not cured without much suffering. For three months she had this terrible suffering every day—pains all over the body; but she persevered, and she is now one of

THE BRIGHTEST WOMEN IN THE CHURCH.

There was another woman, who also had a husband given to opium, as well as herself, but they both gave it up. These two women are not content merely to believe the Gospel, but they must preach it to their neighbours, and they like to go into the country as they have opportunity, and take a day or two at a time going through the near villages. To meet their expenses the East-gate Mission class have arranged to collect some money from the class, which is perfectly voluntary, of course, and they bring out from their box a few cash at a time and give it to me, and by degrees it mounts up to quite a little sum. When they hear of any village where they may preach the Gospel, they come to me, and I let them have enuogh to pay their expenses while out. This is done entirely of their own free will.

There is another old woman of about seventy-four or seventy-five, of whom I might tell you something. She was a most discouraging subject. I would explain something to her in a very simple way, so that I thought she could not possibly misunderstand it, and I would say to her, "Do you remember what I have been telling you?" and I would be met by a perfectly blank look. I felt very much discouraged, and I asked the Lord to strengthen her memory. In a short time the Holy Spirit gave her the light, so that she came to know the Lord Jesus as her Saviour, and she was accepted as a member of the church. She could understand only that the blood of Jesus

WASHED AWAY HER SINS,

but there was a wonderful change in her life. "Do you remember," I would sometimes ask her, "what I told you last Tuesday?" A bright look would come over her, and, in her very imperfect language, she would be able to tell me a little.

I go to my Thursday class in a row-boat, to a village about two hours distant. Here I have a larger class, with whom I take up the Old Testament history, leading them through the familiar stories. They are getting on very nicely. Sometimes, however, they are not all as consistent as we would like them to be. I want you to pray that these women may not be misled by the temptations around them.

I can give you just one word about my Friday class. This is my favourite class. It is not a very large class, but they are all so simple and earnest. Some people talk of the Chinese as, if they could not be good and earnest Christians. The Chinese as a nation are not considered, by some, a lovable people naturally, but it is certain that, when they become Christians, they do receive the

LOVE OF GOD

into their hearts, and they love deeply, simply because they are Christ's. There is one dear little woman of whom I am very fond, and she fully returns my affection. Her boy is also accepted as a member of the church. Another of her boys is truly converted, and attends the Mission. There was also a little girl about three years old, who was very delicate. She was a sweet child, and very fond of me, and was in the habit of saying, "Is my Miss coming to-day?" This dear little child, I heard, was taken home a few months ago. The elder sister had died when about fifteen, and the whole love of the household centered on this little girl. When I heard of her death, I feared the mother's heart would be broken with grief, but her simple faith says: "My dear little one is up with the Lord Jesus in heaven.

THERE IS NO SICKNESS THERE,

and no sinning. I am looking forward to meeting her there." This little woman came to the city, when I was leaving for home, to see me off. That evening, after the prayer meeting, she kept wandering around near me, not attempting to leave for home until, as it was getting late, I mildly suggested that it was time to retire. She moved to the door, but could not say "Good-night." Suddenly she seized the ring off her finger, and pressed me to take it. They were very poor people, and this was her only ring, and I did not feel that I could take it. But she insisted: "I want you to take it to remember me by." A bright idea struck me. I said, "Supposing I take it, and often think of you by it while I am away; when I come back, will it do for me to return it?" To this she consented, and I accepted it on that condition. When I left I wore the ring on my finger, so that she might see that I had it.

These cases will give you some idea of the kind of women that we go to labour among. We feel that a very warm welcome is awaiting us on our return. We ask your earnest prayers that we may be filled with the Holy Spirit, and be enabled to set such an example to them that they may see in us the Lord Jesus Christ living among them.

The Chairman intimated that Miss Stayner was to leave the following day, with Mrs. Stott, for China. The audience then united in singing the hymn beginning—

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

Miss McKenzie, who had been eight years in China, labouring in the province of Kiang-si, and who had formed one of the first party from Canada, was next introduced to the meeting, and said:

DEAR FRIENDS,—I am here this afternoon to testify that God is faithful, as faithful away in the heart of China as He is in the city of Toronto. He proved His faithfulness to us day after day, and month after month. He gave us many, many joys during the eight years that were spent in China to encourage us, strengthen our faith and keep up our hope; but He gave us also many and multiplied trials that He might keep us just low at His feet, so that we might be used of God. Without these trials we might not have seen so much of the power of God to save, among the people.

Some time after I arrived in China we were sent into the Province of Kiang-si. Mr. McCarthy, to-day our chairman, was then superintendent of that province; and after we had been there a few months he wished Mrs. William Taylor (formerly Miss Gardiner) and me to go on to

A CITY CALLED IH-IANG.

The city was not yet opened, but a worker from among the natives was chosen, not for his ability, but for his faithfulness to help us in the work. Going about the city of Ih-iang, we had found that that man was constantly testifying as he sold vegetables from house to house, and so Mr. McCarthy thought he would be a faithful man as a servant, and so he proved. And God went before this man, and helped him to secure a house in the city after he had lived in an inn for a few weeks. The house could not be retained on account of the hostility of some of the neighbours, but God in His faithfulness, just at the very last moment, supplied us with another, and we moved into that house. For a time after we went to that city things looked very bright. Great crowds came to our house day after day, and sometimes our visitors did not seem at all friendly; indeed, one morning when we rose we felt that we might not have a place over our heads by night, and yet this, the very worst and roughest day that was spent at that time, was just God's opportunity of triumphing gloriously. From that very day we were established in the city of Ih-iang, there to testify by life and by word that Jesus Christ was able to save men and women there that He had chosen. The work commenced almost at once, even before we were really settled, and in about a year

FIVE WERE BAPTIZED.

To-day all of these five are still living, and are pillars in the Ih-iang church. We do thank God for those five. They were well chosen stones on which to found that work, and after a time another eight believed the Gospel and were accepted for baptism. And then came a time of trial of our faith. After we had seen so much of the power of Jesus to save and to lead out the Chinese to follow Him, for two long years we never saw one new convert. We examined ourselves, we prayed, we agonized before God as to why the work was standing still, and in the end God revealed to us that among us there was an Achan and sin; and as soon as the cause was taken away and a change made, the work revived. From that day to this we have had to praise the Lord for His wonderful workings among us. One feature of the work was the testimony of our neighbours respecting those who believed the Gospel. Truly the life is a strong testimony for Christ! They were the ones who came about us daily who first believed in us and saw the life that Christ is able to live out in each one of His children. We do thank God for the neighbours

BROUGHT TO CHRIST

while we lived on the street outside the city.

During this last year we have been inside the city, having a nice large house there. This, too, is God's good gift to us. Although the work outside the city and in the country was making progress, there was, for a time, no progress within the city walls. This led to much prayer that the work there would take hold on the people, and in time God gave us a teacher inside the city. And then others came to the light, and now on Sabbath morning, when we meet, there are representatives for Christ coming in at every gate of the city, and a number coming from the different streets; so that the Lord is planting in that district lights in every direction. And, oh, it is such a joy if there is one light in a village, or in a district! We do thank and praise God that He has given us these lights scattered about, for they must shine for Jesus. I might tell you of the conversion of two of the women. They came to our little Wednesday afternoon gathering for the women. We had never seen them before; but at the close of the meeting one of them said, "I believe this doctrine is true," and she asked for some eye medicine, and it was given her. I thought perhaps her object was merely to get the medicine, but she went away saying, "We will come again in two weeks." The Chinese women very often make these kind of promises, and so we hardly expected to see her again. However, true to her promise, in two weeks she appeared,

BRINGING HER FRIEND

and another woman with her, and they became faithful attendants on Sabbath mornings. However, one day on coming in they seemed more joyful than usual, and we asked what it was; and then they commenced to tell about the coming of Christ and how the Lord was to appear in the air, and so on, and we said, "Who told you about that? How do you know anything about that? We haven't taught you that yet." "Oh," they said, "Mr. May read it to us." Then we enquired who he was, and they told us he was a Chinese lawyer in another village, and that he came to their house frequently and read the book we had given them. Soon our evangelist went to that village, and made a point of meeting Mr. May, and just through the testimony of those women that Chinese lawyer was brought to Christ, and for two years he gave faithful testimony to the precious cleansing blood of Jesus. I remember Mr. Horne, in accepting him as a candidate for baptism, said, "It is not often we can point to a text of Scripture as the means of our conversion, but this man can." Many a night until one o'clock in the morning this man and our Chinese evangelist

SAT OVER THE WORD OF GOD,

and in two years he had made the progress some of our Christians had taken seven years to make. Others were influenced around his village, and now there are some five or six baptized from that village. One man, about six or seven miles from his home, a vegetarian, having about one hundred followers, was through that man's writing him a letter brought to Christ, and is now one of our workers. I have had the great sorrow since coming home of hearing of the death of Mr. May. We had reckoned much on the help of that man, but God knows best, and He has taken him to higher and better service.

I would like to speak for a few minutes on giving, in the little church in Ih-iang, where we have only sixty-eight members. For some time we did not urge giving upon the people, for they were so very poor; but we thought if they gave their regular collection at the time of the sacrament, that was all they could do. But once when we were having a Saturday night prayer meeting, the eldest member of the church rose, and coming forward,

HE PLACED FIVE DOLLARS

on the table and said, "This is my thank-offering for health restored"; and another

put a dollar on the table, and in a very short time that little church had raised seventeen dollars! Ten dollars more was added to that amount, and they decided to open a station, some nine miles from the central station, in the coal region. They sent two men out to rent a house; and after a whole day of vain searching they met a man who said he would give them a house. They asked what price for five years, and he said, "Twenty-five dollars." Well, they had collected twenty-seven dollars, but when the writings came to be drawn up there were two brothers who came forward and said they had a claim on that house, but they were at last settled with for one dollar each, so that the twenty-seven dollars raised for the church secured the mortgage of the house for five years. And the work has been going on steadily in the coal region round about that station. There are now fourteen baptized Christians, and it is not surprising that, when the work was established in that way, there are instances of free-will giving in that little district. There was one family—they were miners, and their coal had given out, and they became very poor. They called

A FAMILY PRAYER MEETING,

which was led by the youngest son; and they prayed to God to give them the means of living, promising God that the very first dollar they made should be given to Him for His service. God blessed them almost at once, and it was only a few days before they came and placed in my hand the first dollar they had received. Another instance was that of a man who was converted—a very bright conversion. He had only a little house that they rented, and he had been very much persecuted by his relatives. At last they undertook to sell a piece of land and divide the proceeds among themselves, not recognizing him as a member of the family because he had joined the Jesus religion. Our evangelist thought this rather hard on the man, so he called the village council together and asked if they allowed such things. They immediately took the matter up, and decided that this man should receive his share of the property sold. In a few days he came in to us, and placed in our hands the money he had received, saying, "But for the Lord's power I never would have received this money." So he gave it to the Lord for His service.

We have a yearly thanksgiving meeting in the central station at Ih-iang, and I have noticed with joy, many times, how some Christians have denied themselves. I remember our own evangelist had just buried his wife, and his expenses had been very high, so that his money was all gone. He came to me with a very sad face, and said, "When the annual meeting comes I have no money to give." I might have helped him, but I thought I would just leave him to the Lord that He might work it out in his own heart; and when the meeting day came I noticed that he gave his usual money to the Lord, and also money for his wife who had gone to glory. I asked him, "Where did you get the money?" He said, "I sold my watch." He had parted with his watch in order to have the money to give. So, dear friends, in your self-denial for Jesus, remember that your brothers and sisters in China are one with you—that they can sympathize with you for all you deny yourselves for Jesus, because they so love the Lord Jesus that they are willing to deny themselves. It is with great joy that I testify this afternoon that I am going back to work among these people—to work, if the Lord will, until He comes.

The Chairman next introduced Mrs. Horne, who, as Miss Hattie Turner, had also gone to China with the first party from Canada, and who had been labouring in the same district of Kiang-si as Miss McKenzie. Mrs. Horne said:

NINE years ago last September, I stood on this platform to say "Good-bye." I give you now one text as expressing my experience since that time—"The Lord hath done great things for us, whereof we are glad." It has been such a joy to tell the Chinese women of Jesus! I have been bearing testimony for eight years among women who had never heard the name of Jesus. There are not many people in Toronto to whom we could go to tell the name of Jesus for the first time. But the Chinese women do not even know who God is. They say "No, He is not the Creator of heaven and earth." Nothing but the Holy Spirit can open their minds to understand God and Jesus Christ.

I would like to tell you to-day about the opening of Kuang-feng to the Gospel. While I was on the way to China, if was laid very much on the heart of one of our sisters in China to go to a city about thirty li away from where she lived, as this great city had not one witness for Christ. "My cook," she said, "is a very earnest young Christian man, and I can get someone to do my work here as well as this young man, and I can let him go and sell books there in Kuang-feng." The pastor went along to help to rent a house. But the people of the place said they had kept out the rebels, and they would keep out the foreign religion, too. So they refused to allow them to get any lodgings, and our friends went out to a mountain and sat down, and brought their case to God. When they returned towards the South gate, a man about three doors from the gate met them and offered them lodgings in his small inn. This family soon became interested in the Gospel. The young colporteur and his wife laboured there for a few months alone; then a Bible-woman came to their help. When I had been about eleven months in China, I was asked to go, with another sister, to Kuang-feng. The native evangelist carried on the work among the men, while we had a most interesting work among the women of the city.

Perhaps it would be well to tell you how we got to work among the women. We have classes for those in the city, and then we went out sometimes into the villages and visited among them several days during the week. It is so interesting to talk with the women, and sympathize with them in their troubles, and tell them of the joys of believers in Christ. These old women would often ask, so eagerly: "Is there such joy for *me?* Is there such an one as Jesus to help me bear *my* burden?" Then we sometimes invited enquirers to visit us at our homes and stay two or three days, and we taught them there. It is not like teaching at home. These poor women have not learned a single character, and we have to teach them the Chinese characters. The dear old Bible-woman, who lived with me, did not know a single character at first, and she was over sixty years old then. But the Spirit of God has helped even such old people. This one can now read almost any part of the New Testament. In teaching a Chinese woman, you repeat one text frequently for her, and perhaps think she has it in her memory: but when you ask her, she will look at you with wonder; but by going on day after day, by-and-bye she has one text, and you rejoice. So she gets two and three, and soon ten texts, and you will feel very proud and thank God for that. Then they can repeat these to their friends at home, and so carry the Word further.

When we first went into this city of Kuang-feng, word soon went around that the "foreign devils" were there, and the crowd gathered. Entering into the little "Jesus Hall," we saw the evangelist sitting with a group of about thirty enquirers around him. We soon settled down in the place, and for days we could not even eat a meal without having many eyes fastened on us. We used the chopsticks in eating, so that the people might understand that we did not want to be thought strangers, and that we were the same as they were, and tried to gain their confidence. We could also talk to them in their own language, so they thought that we were quite civilized people. After a time some of the people became quite interested—two especially. I would like to tell you something about one of them, who is now living. She really believes the Gospel, but was engaged and married by her father into a heathen family who are all vegetarians—the very worst sort of people in that part of the country—and so this poor girl is away from all Christian influences, and surrounded by heathenism, where she is constantly being coaxed to give up her belief, but she will not give up the Gospel. But oh! my friends, do pray that she may be kept firm. "It may be," she said, "that the Lord wants me to be a light in this place."

There is also the case of an old man that I will mention. One afternoon my friend and I were talking to an old blind and deaf woman, trying to impress on her the reality of the love of Jesus. This man was very much impressed with the fact that the Missionary

would leave her home and friends and come across the sea to speak to such a person of the love of Jesus. He was impressed so deeply that he came to the meeting at once, and was soon convinced that the Lord Jesus could save him. He became a very bright Christian. Once when he was going away from home for a time he left $24 with us, saying that he wanted it to be given to the church if he did not return.

Some people ask us, "Can you convert the Chinese?" No, dear friends, we cannot convert anyone; but the Lord can, by His Holy Spirit. And He can go before us to prepare the hearts of the people for our message.

After eight years of experience in China, I can also testify that the Lord is a faithful God. He allowed us at one time to prove Him, and certainly He did fulfil His promises. Our funds had gotten somewhat low. We had spent some money rather foolishly, and the Lord wanted to teach us a lesson in this respect. Although money was expected, it had not arrived, and our funds were getting lower and lower. We had changed the last dollar, and had not half a dollar left. Then we had eaten our dinner, and had nothing left for our supper—not even rice. But we felt perfectly sure that the Lord would send us our supper in some way, and about four o'clock a man came and brought us some money. I have been always thankful that the Lord permitted this trial to come upon us. In so many, many ways we had constant joy in China, and although we had at times things to try us, we had joys sufficient to overcome everything else.

The last two and a half years we were engaged in somewhat different kind of work from what we had been doing before. After my marriage I went, with my husband, to take up work in the city of Uh-shan, as he was asked to take charge of the work there. There were 116 Christians at that place, and the work was somewhat different from what I had been accustomed to in Kuang-feng. Here I had to receive Christian women to our home, and visit the Christians in their homes, as well as seeing the unsaved who came. There is much special work that the married Missionary has to do, so that I had just as much work to do, and indeed sometimes thought I had more work to do, than before my marriage. I am sorry that my husband is not here to tell you of the work at Uh-shan.

And now, as we are hoping to go back soon to China, will you just pray that we may be more filled with the love of Christ? I remember Mr. Hudson Taylor once saying that "China wants loving women to love its women into loveliness." We must forget ourselves, and lay down our lives, if necessary, for the women of China. There is work to be done there that can only be done by women; and, young lady friends here, will you not question yourselves before God, and ask if the Lord may not have work for you in that needy land. Are you where the Lord would have you be? Let us examine ourselves, and see if we are doing all that we can for the heathen world; are we doing our share? Remember that thousands of souls are dying every day in China without Christ.

The Rev. Elmore Harris, President of the Toronto Bible Training School, then closed the meeting with prayer and the benediction.

EVENING MEETING.

MR. H. W. FROST, Home Director, took the chair at 8 p.m. The meeting was opened by the singing of the Psalm,

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forthtell;
Come ye before Him, and rejoice.

Mr. H. O'Brien read the Scriptures from Acts 2, and, after a short season of silent prayer, Mr. Robert Kilgour led the meeting in audible praise and prayer.

The Director gave a resume of the reports made in the Afternoon Meeting (to which refer), and then said:

We have the pleasure of having with us to-night one who has recently been in China, and who has visited there many of our Mission stations, the Rev. Robert Wallace, of Belleville. Mr. Wallace is a member of our Council. I cannot refrain from saying that I trust some of the other members of our Council will follow the good example set by Mr. Wallace in visiting China before they finish with their service on our behalf. Mr. Wallace said:

DEAR FRIENDS,—I am quite sure if all the brethren on the Council knew what a joy and pleasure and privilege it was to me to visit China and to see the work and the dear workers there, that very soon, not one or two, but the whole of them would follow in my footsteps and go out to that great land.

It is about nineteen years since my thoughts were first directed to China, and the Lord laid the burden of the evangelization of the Chinese on my heart. Very shortly after I was converted I began to pray for China, and to read about its needs and claims; and very soon the Lord said to me, "Go." I offered myself to the Mission in London, but on account of my health it was not His will that I should go at that time, and I took my place among those who have been rejected by the different Councils. But last year, just about this time, it was my privilege to see that great and wonderful land of China—not as a Missionary, as I had hoped to do at one time, but as a visitor, and as one who is just as deeply interested after nineteen or twenty years as I was at that time.

I think I had better tell you something about the impressions that are made on one who goes as a visitor. In going up the river to Shanghai, you get a very

DIFFERENT IDEA OF CHINA

to what you might expect. When you draw near to the city, instead of seeing a lot of native houses or villages, you see a number of tall factory chimneys, such as you have here in Toronto. I think I counted about eighteen chimneys, of cotton mills, shipbuilding yards, and factories of different kinds. The Chinese see that the foreigners have made money out of these things, and now they desire to have them for themselves. And then when you get to the Bund or landing place you are very much struck with its beauty. I think it would be well if Toronto would send out some of her aldermen to see how to lay out your beautiful lake front here, and just take a pattern from Shanghai. When your little steam tender comes alongside the Bund, you find a spacious boulevard, kept in good order, walks laid out, and at one end a beautiful garden with flowers and tropical plants, and the English children, with their nurses, playing about. And you begin to wonder if you really are in China, or somewhere else. But this is

NOT THE NATIVE CITY;

it is the English and American settlement, and it is under the auspices of merchants and other residents in Shanghai that these beautiful gardens have been laid out, and this wonderful transformation effected. When you land, as we did, at Shanghai, you find a number of jinirikishas waiting. One of our number remembered the Chinese name of the China Inland Mission, and repeated it to the men, and having seated ourselves they trotted off with us to the beautiful home of the Mission in a very short time.

I think I should just say a word about the commodious and comfortable home the Mission has in Shanghai. The China Inland Mission has been

FAVOURED BY GOD

in having some wonderfully liberal friends. You have heard of one of them to-night. He is not the only one. We have one in China who has not only given his money but

himself to the Lord, and his services to China, and he gave a large amount of money to be devoted exclusively to the building of a home. A mission that now numbers seven hundred and fifty, requires large accommodation in Shanghai, where parties are constantly coming and going, and this good friend gave his money for this special purpose. When you reach the China Inland Mission Home, you enter a quadrangle—on the right there is a long row of buildings where rooms and accommodation for a number of visitors is found, besides dining and drawing rooms. On the other side are the offices of the Mission, stores, postoffice, and the Deputy Director's house, while in front is a spacious hall where meetings are held during the week and on Sunday, and also some rooms where sick brothers and sisters may be nursed quietly and carefully apart from the others. The fourth side is open, and in the centre is a beautiful lawn, where the children of the Missionaries play about when it is not too warm. Over the door at one entrance is just the simple notice that this building was erected by a friend for the use of the China Inland Mission. The Mission did not want it to be thought that the money which you and others had sent out for the evangelization of the heathen had been spent in bricks and mortar, and so this dear friend gave his money in that way for the erection of this building for the accommodation of the Mission.

Very soon after we got to China we adopted

THE NATIVE DRESS.

As most of you know, the brothers and sisters in the China Inland Mission find it more convenient, more comfortable, and it attracts less notice, if they doff their European clothes and put on the native dress; and so Mrs. Wallace and I did the same. Some people say, "Oh, it is all nonsense going into the Chinese dress"; but it is really suited to the country and to the climate, and those who have worn it longest know how useful it is. It is very comfortable in summer, for instance, being loose and easy-fitting. The Chinese think we are very mean about our clothes, we cut them so narrow and tight. When wearing the Chinese dress, if it is hot you just wear one or two garments; and when it is colder you add garment after garment, until you have as many as will make you comfortable.

Then we started off up the Iang-tsi-kiang. It was just the season of the year when

CONFERENCES ARE HELD

in different parts of China by the workers in the Mission, and it was our privilege to go up to U-hu, about three hundred miles up the Iang-tsi-kiang, and there we met about forty brethren and sisters who had gathered together for conference. I would say just here not to waste any pity upon these dear friends, because they do not need it nor want it. You would not find forty happier people anywhere than these forty in U-hu. They did not look upon it as a hardship, but as a joy and privilege to be there, and they were glad that their lot was cast in that land. They have hardships; they have much that is difficult and hard to the flesh to put up with, but with all that they have the abiding presence of the Lord Jesus Christ, in a way they never knew in this land, and they are glad and rejoice that they are privileged to live and labour there for Him. When we were leaving China, one lady said, "I am very sorry for you because you have to go home: that you are unable to stay in China." I was coming back to my home, and friends, and comforts, and she was there, severed from her friends, and with much of hardship and difficulty before her, but she rejoiced she was going to stay, and sorry I had to go. It was very blessed to meet with these dear friends, and hear the stories they had to tell of

GOD'S GOODNESS TO THEM,

and of His blessing upon their work. Some of them had been two and three weeks getting to U-hu from their stations in the Province of An-huei, travelling on wheel-barrows or in boats, and sometimes walking considerable distances to be present. Of course some of them had disappointments to speak of; but beyond and above all there was the note of praise that God had done great things for them, whereof they were glad. I remember one story amongst others of the many conversions that were told us at that conference. It was told by Brother Ferguson, who went out from Toronto, and whose mother is in the meeting to-night. A native Chinese doctor came to their station from some part of the country, heard something of their teaching, and was interested enough to buy a book. Very soon he went back to his home and took this book with him. He began to read it, but he got little out of it, could not understand it, and threw it aside. In a short time a friend came into his office, and, seeing the book, asked what it was, and asked if he might take it home and read it. The old gentleman said, "Yes, you may have it." It was the message of God to him. It was an idle tale to the first man, but it was

THE TRUTH OF GOD

to the second; and the more he read it the more marvellous it became, until he found he had to go to the Missionary and find out more about this wonderful book, and this wonderful story, and the result was she was led to the Lord Jesus Christ and became a bright and shining witness for Him.

From U-hu we went to Iang-cheo, where the Ladies' Training Home is situated—where these young ladies who are leaving next month will go. They generally spend six months there, studying the language and receiving training for their work. Iang-cheo is a large city on the Grand Canal, and I shall never forget my sensations in going through that city. Mr. Pearse, one of the old Missionaries, was with me, and we walked through the city and lost our way, and we seemed to walk for miles and miles and miles through these narrow, dirty, crowded streets, and it just reminded me of Jonah in Nineveh. Although we were not preaching by our words, I think we were by our presence. These people would ask who we were, and probably what our message was, and if it did not stir up any good, it certainly stirred up some evil in their hearts, because it was there I heard for the first time that common word, "Foreign devil." Well, we came to the home, and we found it was

A HOME INDEED,

with dear Miss M. Murray at the head of it, who is a mother in Israel to these young ladies. It is a real home, where they are trained, and taught, and fitted, for the work that lies before them. It was in this city I saw, for the first time, idols being made. As we were going through a narrow street one day I looked on one side, and here was a little shop, open in the front, and a man with little blocks of wood cut out all round him, and with his chisel and knife forming these blocks of wood into idols to sell to his fellow-townsmen to fall down and worship. Dear friends, I thought I knew something about idolatry; I had seen great heathen temples in Japan; but actually to see a human being, a man like myself, made in the image of God, making an idol to fall down and worship, and say,

"THIS IS MY GOD."

I will never forget the sensation it gave me. It brought home to me the awfulness of idolatry as nothing else had done. And then to see these crowds of people, thousands of men, women, and children, and to think that they were all bowing down to these bits of wood! Oh, dear friends, you have to go to China to know what idolatry means.

It was my privilege also to go up to Che-foo and see the work that is done there. Che-foo is familiar to those who know the Mission well as the place where the schools are situated for the children of the Missionaries. There are three beautiful schools—one for boys, one for girls, and one for little boys and girls; and the money that has been expended in building these schools has also been contributed for the special purpose, and not taken out of the general funds of the Mission. It is a very real difficulty to know what to do with the

MISSIONARIES' CHILDREN.

To have to part with their children and send them away to England or Scotland or Canada to be educated is a bitter trial, and so these schools have been opened in Che-foo so that the children can be taught and trained under Christian influences. Many of these children are growing up now, and some of them are becoming Missionaries to China. About the time we were there Dr. Judd arrived from England, with his degree of M.D., to take up work in this very city of Che-foo, where he had been trained as a boy in these schools. It was here, too, I first saw the

MEDICAL MISSION WORK;

and I would say that of all the work that impressed me in China the medical mission work seemed to appeal to me most strongly.

Dr. Douthwaite is assisted by Dr. Parry, and now by Dr. Judd; and day after day twenty, thirty, forty, or fifty patients come to be treated for all sorts of diseases. Many of them were lepers, and sitting in the same room with the doctor and ourselves, and they seemed to think very little about it. It does not appear to be the same kind of leprosy that is in other parts of the East: it shows itself in little pimples, and a shiny look on the face, which can readily be detected: but it does not seem to be contagious, as the other kind is—at least they seem to think nothing of it there. The doctor told us that if taken in time he could stop this leprosy, but after a while there was no hope of really helping them. We had the privilege of seeing the same work in Tien-tsin. I was in the hospital there where Drs. Mackenzie and Roberts, of glorious memory, carried on their work. There were hundreds gathered to hear the Gospel before their cases were treated. I am fully convinced that medical missions is one of the most important branches of our work. The people will come for the healing of the body, they will come for medicine, they will come to be treated, when they would not come to hear the Gospel alone. I remember seeing one man in that hospital lying with a broken leg. He had come no less than eight hundred li (two hundred and forty miles), on native barrows and boats, in order to be treated by the foreign doctor. Some patient who had been cured there and heard the Gospel had gone back to his own village and told his story, and when this man got his leg broken he insisted on going to the same foreign doctor. Dr. Smith, who is carrying on the work there, assured me that in that hospital about one-third of the men who came in and were treated were Christians at that very time. These men came in heathens and they went out Christians, to become

CENTRES OF LIGHT

and blessing in these different places scattered all around.

Now, my time is up, and I would close with this one thought. There is one verse in my Bible which has a new meaning to me now since I have been in China—one of those verses in the end of the ninth of Matthew, where Christ, seeing the multitude scattered as sheep without a shepherd, had compassion on them. And, oh, dear friends, to go into one of thoe native cities, like Shanghai, Iang-cheo, Che-foo, or Pekin, and to see those multitudes in their misery and their poverty; to see their diseases, and the helpless look on their faces, and to think that they are all heathen, going down to hopeless and Christless graves, causes the words to come with a new meaning. You remember when Christ had compassion on the multitude, He said to His disciples, "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest." And so I would leave that message with you here to-night. If you cannot go as Missionaries to work for Christ, or to see the work as I have seen it, then you can at least do this—you can take the burden of those vast multitudes on your hearts and lay it daily before God. You can "pray the Lord of the harvest that He will send forth labourers into His harvest." And then in the very next chapter, just a few verses down, we find that the Lord sent forth these very men. And so it may be that some here to-night will take this burden upon their hearts, to pray that labourers may be sent forth; and perhaps before another anniversary comes round some of you will be sent forth. May God grant it!

The Chairman then introduced Mr. James Lawson, who was a member of the first party that had gone out from Toronto to China in connection with the China Inland Mission, and who had been labouring in the province of Kiang-si for eight years. Mr. Lawson said:

DEAR FRIENDS,—I do not come before you to-night with a record of many souls saved in China. It has been my privilege while out there to be an itinerant Missionary. Shortly after my arrival in China, it was decided that the young men of our party should work in Kiang-si. The northern part of that province had been occupied, and several stations opened, but the southern portion had not a messenger of the Gospel working among the people. There were ten prefectures, in each of which there lived over a million souls, and we six young men were sent down to labour for God in that large district. I do not think I shall ever forget the day when we got right away into the interior of China, there to be simply alone with God, surrounded on every hand by Chinese men and women, who could not understand our motives, and were consequently suspicious of us. But we were in the keeping of God, and I would like to emphasize that word; we were kept by the power of God in the midst of that people, to do His work in making the Gospel known to them.

The district allotted to my co-worker, Mr. Rough, and myself was about one hundred and fifty miles wide, by five or six hundred miles long. When we went down there first they would not let us live in their inns. We had no sooner settled in an inn than orders came from the mandarin that we were to get out, and to be pleasant with them, so as not to cause any trouble, we would leave the city and go off to another. We no sooner got settled there than a similar order would come, and so for nearly seven years one has been travelling from city to city, from market town to market town, making known the Gospel of the Lord Jesus Christ. Though we cannot speak of many conversions, yet a most wonderful change has come over that district lately. Instead of the people refusing us an entrance into their homes, they are generally friendly, and are willing to listen to our message. A great deal of suspicion has been done away with, and about two years ago we were able to rent a house in the city of Chang-shu, but not before a good deal of opposition had been overcome. And so to-night, dear friends, I just feel like the man who goes down with pick and shovel, and begins to dig out the foundations for a building, and to make the place ready for others to build the superstructure; and that is what one's work has been in China throughout the past eight years. Living in such close connection with the people, one has got to know them pretty well; and, dear friends, their spiritual condition is utterly miserable. I could not picture to you to-night the awful effects of sin that I have seen there in China. And not only so, but the physical condition of the people is something very sad. If we go to one of those market-places, we shall see many blind men, lame men, and those lepers also that Mr. Wallace has told us of. It is an every-day occurrence to see numbers of those poor people coming and listening to the Gospel. And then, we are tried by the injustice of the people to each other. You could not expect anything better from them. They have the code of morals given by Confucius, and they have the Buddhist doctrines and the Taoist teachers, but these have not the power to lift the people out of their sin and misery. These codes of morals and these systems of religion have been preached for hundreds of years, but they are useless to help anyone. I remember one time, in a town where I was trying to make the Gospel known, that a man was accused of stealing, and before anyone could bear witness to the fact, or before anyone could free him, a man rushed forth with a great big knife and cut off half of his foot. I was powerless to help him; and so it is as you go through that part of China where I was working; you may find many people without hands, others without feet, and some without eyes, simply because the officials do not take proper care of the people; and so, for the least offence, the people often take the law into their own hands, and so off goes a hand or a foot, or out comes an eye. These are the kind of people we have to preach the Gospel to. The only thing that can bless the Chinese nation is the Gospel of Jesus Christ. Sometimes we hear people say, "What is the use of taking the Gospel to such people? Why, when they become Christians, they are all rice Christians." Well, friends, that is not true. When we went into that district first no one knew the Gospel. It had never been preached there before; but now, thank God, we have three Mission stations, and we have the nucleus of churches in each place. We have those whom God, in His grace, has called out of darkness into light; and at the present time, instead of having only two workers in that field, we have now five there. There are two young men who went out from this city, and

also three native evangelists, who are trying to make the Gospel known to their own people. I would ask your prayers to-night that they may be helped and strengthened in the proclamation of the Gospel. We have the example of the Lord Jesus Christ; His whole life was a life of prayer; He set us an example to intercede for others. He set us an example that we should give ourselves to prayer, and I would like to ask your earnest prayer for those workers in China. Sometimes we are very much cast down. When we were preaching the Gospel through these many villages and cities, and, while we got the crowds, yet got no real response, we have sometimes been very much cast down. Do pray, then, that those who are messengers of the Christ may be upheld and strengthened, that they may not get downcast, but may be enabled to preach the Gospel faithfully to the people.

A great many people think there is a large number of Missionaries out in China—that there are quite sufficient there for the evangelization of the people. Well, friends, I have just given an idea of the district where I have laboured for some years, about six hundred miles long, and about one hundred and fifty broad, and I was the only worker there for about five years, Mr. Rough having to leave me. And then, think of the fourteen hundred walled cities throughout the empire, some of them with two or three hundred thousand of a population, larger than this Toronto here, with no Missionaries to preach the Gospel to them. Take again the market towns, quite a million, without a Missionary; think of these great market towns as centres where the Gospel can be preached to the cities round about. The Gospel is spreading in China, but very slowly, and we want more workers. I do hope that you will pray for us, that God may bless His own work in China.

The audience then united in singing part of the hymn beginning:

The heathen perish: day by day,
Thousands on thousands pass away;
O Christians, to their rescue fly!
Preach Jesus to them ere they die.

The Chairman introduced Mrs. Stott, who laboured for twenty-six years in Uen-cheo, in the Cheh-kiang province, and who is now on her way back to China. Mrs. Stott said:

A FEW weeks ago, when crossing the Atlantic on my way to New York, there was a family on board from America, who were evidently wealthy; and one day the gentleman spoke to me, knowing I was a Missionary, and said that I might be surprised to hear that since ever he had grown up he had never given one cent to foreign missions. I asked him why that was so. He replied, "We have got plenty at home who need our money and need our efforts. Wait until all the poor in our own cities are lifted up, converted, educated, and trained, and then we may think about the heathen." I thought how little he knew of God's economy, that economy which

CONSISTED IN SCATTERING,

and not in conserving. God, who said it was more blessed to give than to receive, meant what He said; and it is only as we scatter that we can receive. Why is it that the churches at home, in this land, and in England, are so poor spiritually? Why is it that there are so few conversions, so many half dead and alive Christians? I believe very largely because they have adopted the theory of this friend: they have thought they must wait until the heathen at home are converted before they give of their substance and their energies to those abroad. But, dear friends, if any of you think that, why you will have to wait till the millennium; you certainly will never see it on this side; but, if you want your churches to be prosperous and to be spiritual, to deepen and broaden; and if you want your own spiritual life to be enriched, you must adopt God's plans—

YOU MUST GIVE.

You remember in the fourteenth of Matthew, when Herod had just beheaded John, and the disciples had taken up the poor body and buried it, and then had gone and told Jesus, you remember how Jesus, with this fresh sorrow upon his heart, drew aside to the desert place to rest awhile, and how He went there expecting to find solitude and quiet, but found a great multitude who had gathered to hear Him; and instead of being vexed and disappointed at the thwarting of His plans, we read, "He was moved with compassion towards them, and He healed their sick." And the day was passing on, night was at hand, and the disciples became somewhat anxious about the people who had been there all day without food, and, doubtless suggested by their own hunger, they say to the Lord, "Send the multitude away, that they may go into the villages, and buy themselves victuals." Instead of giving that command, you know how the Lord said, "They need not depart;

GIVE YE THEM TO EAT."

Well, I think I just see the faces of the disciples when the Lord said that. "Give them to eat, Lord? Why, we have only got five loaves and two fishes for ourselves"—twelve men, and, with their Master, thirteen. "How is it possible, even if we deprive ourselves, to feed that great multitude?" The Lord, however, never gave a command but He was able to perform it; and when He said, "Give ye them to eat," He had not in the least forgotten the needs of those very disciples; and so He says, "Bring the five loaves to Me." And, oh! I think those disciples must have somewhat begrudged it: they were hungry themselves; the five loaves, just enough for their supper, were about to be distributed among the multitude, which would not in the least benefit them, because if every one of them should take a little, it would not be nearly enough to go over them all, so that in the very dispersion their own hunger would be unattended to. However, they did what the Lord commanded them, and He took the bread and He blessed it, and then He gave, not to the multitude, but

TO THE DISCIPLES,

and He said to them, "Give ye them to eat," and the disciples distributed the bread and fishes among them all, and they ate as much as they would until all were satisfied. And then, what about the disciples? What about their supper? All that they had gone—all eaten up? Oh, no; the Lord took good care of His servants, and when they gathered up the fragments there were twelve baskets full, a basket for every one of them. Now, supposing they had been very prudent—supposing they had been just like the friend I mentioned and served themselves first. Well, they would have had their supper, that is true; but by obeying the Lord and scattering, giving their all, they received a great deal more than they had at the first—a basket full for each person, enough to suffice them for a long time to come.

Now, that is our experience, friends.

WE SEEM TO LEAVE ALL

behind us; we seem to be going out to a barren land; we seem to leave everything that is dear, and we go out there just to find that we get more abundance. We get a great deal more than we leave, because the Lord takes good care of His servants. When we go out there, of course it is very hard work; and twenty-eight years ago it was harder than it is now—at any rate China was not then as it is now; and in beginning the work we had a great deal of difficulty, and danger, and privation. As for spiritual intercourse, spiritual refreshment, coming from our fellow-Christians, we had none; and did our souls starve? Why, the Lord was a very well-spring in the desert. I sometimes ask my friends in England what they do with the spiritual food they get. They live there, and I suppose you do here, in the very midst of spiritual privileges. You go to churches, to conventions, to Bible classes and missionary meetings, and you are all the time

ABSORBING AND TAKING IN;

and then when we Missionaries come from the deserts, why, instead of sitting at your feet and being taught of you, you ask us to take Bible classes for your benefit! Why, that is certainly turning things upside down.

We ought to come and sit at your feet, and get from you the spiritual nourishment which we could not get out there. And why is it so? It is simply because of this lesson that He has taught in that figure which I have just spoken of, that by the very abandonment of ourselves we are enriched; and if you would be enriched in your own spiritual life, you will have to give in a way you have never given before. We do not ask for your money; we ask you to

LOOK AFTER YOUR OWN SOULS.

We believe the Lord would take care of us out in China if every one of you withheld your money, and if you refused to pray for us. But you would come sadly behind—you would fail in your life, in your Christian duty. We sometimes hear the word said, "Go ye into all the world, and preach the Gospel to every creature," and I have heard Missionaries say that this was a general command, and meant for every Christian to obey, and that those who do not obey it would have to give to the Lord a good reason why. Well, I don't quite take that view of it; not quite. It is true it is a general command, and it was given to His disciples, to His own servants; but then I don't think it has universal application any more than that other command, that "every man abide in the calling wherein He is called of God." There are some who must go, and there are some who must stay at home; but I very much fear that a great many are staying at home who ought to go, and a great many are saying they are not called to the foreign field who have never asked the Lord whether they have been called or not. You cannot tell whether He would have you go forth

UNTIL YOU ASK HIM,

and some are almost afraid to ask that question lest He should say, "Go." If they were quite sure He would say, "Stay at home," they would be most willing to offer themselves. Well, if you offered yourself to go out to the foreign field, do you think He would leave you when you got there? No, indeed; it would not be like Him if He did. If a master sends forth his servant to do his commands, he looks after the necessaries; and all power is given unto Christ Jesus, and we have but to obey. And, friends, the responsibility of that work rests with you as well as with us. We who go out to China are no more responsible for the conversion of the heathen than you who stay at home. You sit in your seats and sing—

"Waft, waft ye winds the story,
And you, ye waters, roll,"

but all the time the winds do not waft it, and the waves do not roll it; and if it goes at all, it will have to be taken or sent by you. And if you would have no share in this work, I pity you on that day when every man's work shall be

TRIED BY FIRE,

and he himself shall suffer loss who has failed to obey the Lord's great command to go forth with the precious seed of the Word.

Work in China is hard, and it is discouraging. I sympathize very much with our Brother Lawson, who is quite fresh from the discouraging features of it. I sympathize with him very much, indeed, because I can recall the early years of our own work. Somehow or other I never have been able to remember discouraging things very long. They are very soon forgotten, and the bright and encouraging things stand out much more clearly; and so, perhaps, I have forgotten some of the dark days. But I remember a good many pleasant ones, and in the midst of our danger and discouragement the Lord gives us many a bright spot. Sometimes it was only the arrival of a visitor to cheer us in our lonliness, and sometimes it was the sudden bringing in perhaps of two or three travellers who were going past.

The work has spread very largely

THROUGH THE NATIVES THEMSELVES.

Amidst much persecution, and amidst trials that would appal the people of this land, they go steadily forward towards the cross of Christ. They go steadily forward in their testimony. Sometimes it is a poor woman, with scarce food enough in her house to eat, who comes to us and begs us to send the Gospel to her neighbours. We heard this afternoon how gladly and willingly these Christians will give of their money to send the Gospel to the villages where the truth has never been carried before; and I remember one time a few years ago going into a district a little to the east of our city, and as we went from place to place preaching the Gospel and giving away books and tracts, I asked the preacher how many villages there were in this district, and he said, "One hundred and eight." The next question was, "How many have had the Gospel?" "Only eight or twelve," he said. Perhaps preachers had gone to eight or twelve of these hundred and eight; and, oh! I thought, what have we been doing for about twenty years in that place at that time, and yet almost at our very doors there were all these villages that had never once had

AN OFFER OF SALVATION?

And when I returned home, and in due course our preachers met together for their month's Bible study, I unburdened my heart to them, and told them about the villages I had seen, and how no one had taken the Gospel; and I said, "What shall we do? Shall we continue this month at our usual Bible study, or shall we make a departure, and go out, two and two, into those villages?" And they all said, "Go out"; and so about twenty of us went forward, some to the cities and some to the villages round about to preach the Gospel for the whole of that month; and amongst the number there were a few women. They went to a place not very far away, to a village just near some of their homes, and when they came back a fortnight afterwards they said the people were very hungry for the Gospel. Then I sent the Bible-woman, and she stayed a fortnight longer, and when she came back she brought a young woman with her whose husband had received the truth, and begged that his wife might be taken to the city to be taught more about the Gospel; and we had a short time afterwards the joy of baptizing that young woman, her husband and her husband's brother together as the fruit very largely of that woman's labours.

Then persecution broke out very terribly there. We have never known a single instance of the Gospel going to any village, or to any believer in any village, but what

PERSECUTION FOLLOWED.

The devil has never allowed the Gospel to enter a single village without a fight for it. Some years ago, about eight years ago or nine, the colporteur in his wanderings went away into a district where he came to a little village, and he found there was one woman whose heart was opened, like Lydia's of old, to receive the truth, and she received him into her house; and, as he preached night after night, she and her son received the truth, and several neighbours began to take a real interest. He passed on, and sometime afterwards the head of the village came round collecting money for idolatrous processions. He asked that they should give their usual contribution, and she replied, "I cannot do it any longer; I believe in the living God, and I cannot support these idols any longer"; and they begged her son to give, but he, too, refused, saying, "Oh, no, we cannot give any more to the idols." The head of the village began to think that probably they would lose their idols altogether if this went on; and if people refused to give their contribution it would make it very heavy upon the others, so that there was a very serious danger, and they determined to stamp it out. They went to the woman's house and dragged her to a heathen temple, where they tied her up by

THE WRISTS TO A BEAM;

and when she was almost fainting they took her down again. But they put her on a long stool, and put another stool on top of her, and said they would crush her to death unless she recanted and renounced the "Jesus religion." She answered, "You may crush me to death, but I cannot disown Christ." They then let her off, but took her son and beat him in her presence. They threatened they would punish her again. We heard of the trouble, and sent a young preacher; and he, too, was beaten; and then a few days afterwards a band of men at night entered the house with sticks and staves in their hands, and the poor people went down a back stair and escaped to the hills. Then they carried away everything they could—the grain from the granary and their winter store of potatoes, their farming tools, their chairs; everything that was in the house was carried away and nothing left but a couple of old bedsteads which were too heavy to carry. Not only so: they went out into the fields and cut down the standing corn, and the poor people were literally ruined and homeless. They remained with us month after month; and after weary, weary months—after one whole year had passed—the mandarins settled the

case by giving them one-quarter only of their entire loss, and allowed them to go back to begin life all over again. And what was the

FIRST THING THEY DID

on going back? They had asked the teacher to write out some texts of Scripture in Chinese for them, and they told me what their purpose was, and they went home and papered one room with texts, and seated it with stools, and chairs, and a table, and made a chapel of it and invited their neighbours to come and hear the Gospel. The second son was converted during the year; the husband was converted and the oldest sons of the wife converted in our house during the year of waiting. The second son learned the truth so well that he went to a village ten English miles away every Sunday morning, starting after an early breakfast to walk ten miles, and he preached twice on the Lord's day to the poor villagers there, and walked the ten miles back again ready for his work the next day. There are

MANY OF THESE KIND

of Christians in the district where I have laboured so long. We have disappointments, of course; we have some who seem to come to the truth and go back again; we have some who never make anything more than very, very ordinary Christians; but we have bright and shining lights—men and women who give their lives for the Gospel, and who are not ashamed to own Christ anywhere and everywhere.

It was stated that Mrs. Stott and Miss Stayner expected to leave the next day for China, and Mr. Alex. Sampson was asked to lead in prayer, commending them to God, which He did.

The Chairman then introduced four accepted candidates, who were to leave shortly for China. Their names were Miss Bennett and Miss Macdonald, both members of College Street Presbyterian Church, of which the Rev. A. Gilray is the pastor, Miss Lena Weber, from Buffalo, N.Y., and Miss Tilley, a member of Emmanuel Baptist Church, Jarvis Street, the Rev. Dr. Welton being the pastor. Each of the candidates addressed the meeting. Miss Bennett said:

IT is now about eleven years since I gave my heart to the Lord Jesus. At that time He was very precious to me, and I sought to live for Him day by day; and, as the time went by, He prompted me to do a little work for Him. About five years ago I joined a missionary helping band. A very small band it was, and at that time they were helping to support a native Bible-woman in China. They met once a month for prayer for China and for the Missionaries there, and especially for the one that we were interested in. After I had joined the band a few months, Mr. Frost was asked to come to speak to us one evening. He did so, and at the close of the meeting he asked all those who were willing to follow the Lord Jesus just wherever He wanted them to go, whether it was to China, or Africa, or India, or stay at home, just to hold up the hand, but before doing so to bow for a few moments in silent prayer. In those few moments many, many thoughts passed through my mind; but this one thing I knew—that I did love the Lord Jesus, and I wanted to be willing to serve Him just wherever He wanted me to go. I held up my hand that night, and from that time forward the Lord led me to think of China. He has opened up the way; He has gone before me; He has led me every step of the way, and it is about a year and a half since I applied to the China Inland Mission. I was accepted a year ago to-night, by the day of the week, to-morrow by the day of the month; and since that time I have looked forward to the time of leaving. And now as the time is drawing very near when we shall leave for China, I may say that I am very glad that I have been called to this work, and I do consider it a very great privilege to be called to witness for the Lord Jesus, and to go to that dark land of China. One verse that has been very precious to me is John 15: 16, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, He may give it you."

Miss Macdonald followed:

ABOUT ten years ago I gave my heart and my life to the Lord Jesus, so that He could do with me whatever He would. I realized that I could do nothing myself, and that He could do everything, because He had all power, and soon after that I told Him I would do whatever He would have me do. Shortly afterwards it was impressed on me to join the church, and become connected with God's people; and, as my mother joined at the same time, she believed that, as we were servants of the Lord, we should take part in His work in the church. So for some years our time was taken up with that work. About that time many Missionaries came from different parts of the world—Dr. Paton from the New Hebrides, and others from India and Japan—and I began to feel that there was another work to be done, so many were working in the homeland, and that the Lord wanted me to do something else. Then Mr. Frost came to the church, and when He explained the work of the Mission, it was quite clear to me that the Lord could use me in that way if He would. However, I did not know whether He would send me to China or not, and thinking over it for some weeks, one morning there came to me a glimpse of the immense work to be done in China, and I asked the Lord to let me go, and He gave me the assurance that He would. That was about five years ago, and step by step He has given me the assurance that China is the place where He desired my services, and that this is the Mission He wished me to go out under. About a year and a half ago I applied to the Mission, and was accepted about a year ago, and in the past year we have been waiting. We hoped to go last winter, but we were not quite ready. We thought of that verse, "Tarry ye until ye be endued with power from on high," and we were enabled, through the grace of God in this waiting-time, to accept the fulness of the Holy Spirit. And He has shown us how little we are in ourselves, and He has also shown us, more fully than before, that the Gospel is the power of God unto salvation to everyone that believeth.

Miss Weber then spoke:

ABOUT twelve years ago, I think, my heart was first stirred for China. At that time, every sermon I heard, and every Sunday School lesson I learned, seemed to have in them a missionary lesson for me. The China Inland Mission had a meeting, about eight years ago, in Buffalo, and through that meeting and the reading of some literature, my heart was turned very much toward China. At first I did not wish to go as there seemed to be difficulties in the way; but the pressure seemed beyond enduring, and could not be overcome, and I was not happy till I yielded to this call. Although it did not seem possible to go out in the near future, yet I went forward in faith, trusting to God's guidance every step of the way, and He has wonderfully led me in preparing me in different ways for this service. About six years ago, I first applied to the China Inland Mission, but was not accepted, and was advised by the Council to take preparation in a Bible Training School. I was led into one at Philadelphia; and after that I took a nurse's training course at a hospital in the same city, and a special course, for three months, in a maternity hospital. In both of these places—in work in the slums in connection with the school, and in the hospital, in individual work—I had very blessed experiences, in which the Lord showed me the power of the Gospel in the salvation of souls. The lessons I have learned at the China-Inland Mission Home will never be forgotten—lessons of faith and closer fellowship with the Lord Jesus, for which I shall never cease to be thankful. When I finished my training at Philadelphia, I again offered myself, this summer to, the China Inland Mission, and they were led to accept me for service in China. I feel that many of you will rejoice with me and praise God; those of you especially, who have so often prayed that the Lord will send forth more labourers into His harvest. Please pray that my life may be yielded entirely to

Him—that it may bring forth much fruit to the praise and glory of His name.

Miss Tilley:

I CANNOT tell you with what joy it is I look forward to going to China. I suppose it is partly because I have waited so long. It is now over four years since I first thought of going. I have often tried to think what it was that first interested me in missions, because when I was a girl I used to hate missionary meetings and missions in general, and I have often wondered what it was that first changed my mind, and I do not know. But I remember one day that Mrs. Steven spoke at our church on the great need of China, and of the work done there, and of our responsibility for the Chinese. As she spoke my heart was very much touched, and after the meeting I asked her if I might not go up and see her; so the following week I went to see her, and we had a little more talk about it, and I felt very much more interested from that time. Still I did not offer myself definitely then for China, but in the fall of the same year I did offer myself. I fully expected at that time to go forth, because I was accepted, and I looked forward to it with a great deal of joy; but it just seemed that every time I looked forward there seemed to be something to hinder my going; so you can know with what joy it is, now that the way is opened, I am going forward. There was one other thing that touched me very much between the time I heard Mrs. Steven and the time I offered myself to the Mission. I read the book, "In the Far East," and as I read that book, and saw the great need of the field and the open doors, and what the Lord Jesus had done for us, I offered myself time and time again to the Lord, and said, "Lord Jesus, I will go if Thou dost want me." And it just seemed as if He did want me, for He called me, and I was so glad. In going forward I cannot tell you how weak I feel. I do feel my own unworthiness very much, and I do feel that I need the prayers of all God's people, that He may strengthen me. Still I have had His word made very, very precious to me, "My grace is sufficient for you, and my strength is made perfect in weakness." And so trusting in the Lord Jesus Christ I go forward with very much joy, realizing that He has called me to this work.

Rev. Dr. McTavish, Pastor of the Central Presbyterian Church, then led in prayer, commending these sisters severally to God, after which the doxology was sung, and the meeting closed with the benediction.

Tidings from the Provinces.

KUEI-CHEO.

P'ang-hai.—Mr. Bolton, in a letter dated September 6th, writes as follows: "Since the end of June last I have been stationed here, Mr. and Mrs. Webb having had to suddenly leave for down river, on account of Mrs. Webb's illness. I volunteered at once to come here and look after the work in their absence. It is an exceedingly interesting work, right amongst the Heh Miao tribes, and one which I am indeed loath to leave, now that I have been here over two months. The Lord has given me much favour with the people. We have two meetings each day —morning and evening. The morning meeting is now a Bible exposition; the evening meeting is a regular Gospel service, when preaching is done in both the native dialect and Chinese, because Chinese guests come from other parts to hear the doctrine. Our hearts are filled with gratitude to God for what He is doing in this place, but we want the very breath of heaven to come upon this work. I believe God is going to do great things, and waken up the surrounding country. Will you pray for us—myself and two native Christians, and Mrs. P'an, the helper's wife?

"There is a grand work to be done here amongst the children, at present wholly neglected. Last week I succeeded in getting (with general consent) the village school transferred here, where they receive, every morning, some instruction in Christian knowledge: but I am expecting, in a little while, to have the school under the Mission, when from seventy to one hundred children will receive religious and proper instruction. The teacher is a bright man, though his present Bible knowledge is limited. Then, too, across the river, in the Chinese village, we hope to start good work.

"I am at present hard at work at the Heh Miao language, and hope to speak it soon. The guest-hall became too small for the numbers who came, so we have had to take down the partition leading into a small bedroom behind, thus throwing the two rooms into one. Even with this improvement, the hall is quite filled with people. I hope it will get too small soon, and that we will have to get a larger place.

"A festival was held here (on this side of the river) for some days, when we had a lively time, the hall being packed with people from other villages, from 8 o'clock in the morning. All day, by turns, we told them the Gospel. At night the meeting was just 'packed out,' and up to 11.30 p.m. we were busy. Praise God! hundreds heard the Word. At night we opened the hall as a sleeping place to many who had come long distances but had no place to sleep. This hall proved too small, so we opened up the dining-room also. The weekly market, too, gives us opportunities to tell the Gospel."

HO-NAN.

Cheo-kia-k'eo.—Mr. Joyce, writing on September 14th, says: "Last Friday I returned from a nine days' journey, during which time I visited three of the out-stations, viz.: Si-hua Hsien (45 li N.), Ta-keo Hsien (110 li N.) and Chu-uan (60 li N.-E.), and at the last two places we had the joy of baptizing the first converts—five men at the former, and three men at the latter place. It was a great joy to see these dear men openly confessing Christ by baptism. They, being the firstfruits of new work, have naturally had to stand persecution, but, thank God! they have not lost courage.

"Praise God, the work is spreading, and there are many open doors. Throughout the district a spirit of enquiry is becoming apparent. One meets with quite a number of people who manifest an earnest desire to know more of the truth. Our Sunday services are generally crowded out, and we sadly need a new place of worship. Our street chapels are often well filled, and numbers are thus brought under the sound of the Gospel every week.

"On Thursday, 16th inst., I expect to go to Shui-tsai (60 li S.-E.), to spend a few days, and hope to baptize some of the new enquirers there. We will soon be starting systematic work among the villages, as the farmers' slack time is near at hand."

T'ai-k'ang.—Dr. Howard Taylor, writing on August 17th, says: "Six men were baptized here on Sunday at an early hour in the morning. We had a quiet and most happy time. In the afternoon, we all had Communion together, before a very orderly congregation, mostly enquirers. Join us in praise."

KAN-SUH.

Lan-cheo.—Miss G. M. Muir, who recently returned to this distant station, writes: "I find a great difference in the attitude of the people in his city, on the whole. In passing along the streets, one is constantly invited into homes, and the women are much more friendly than formerly. We believe there are not a few in the city and district who have heard the doctrine from some one, read our books and put away idolatry, but yet will have nothing to do with the foreigner. Pray that God will reveal to such His great love in Christ.

"We have come upon five women in one courtyard, who all say they believe, and pray to God—especially on Sundays! The one whose house we entered had had scrolls with Christian mottoes put up in place of the usual heathen ones. They seemed a good deal afraid of others knowing: but they all listened

with the deepest interest while we spoke to them.

"Mrs. Botham and Mrs. Horobin are having a constant flow of visitors, and they themselves visit outside."

Ts'in-cheo.—Miss Kinahan, in a letter dated May 20th, gives an account of a visit to a number of villages in the San-nan-ch'uen valley. She writes: "Some of the women listened well, and said they wanted to be saved; they quite understood that they must give up their false gods, and be blamed for doing so, but until a second visit one can never tell whether or not they have really believed."

SHEN-SI.

Si-hsiang.—Miss Annie Harrison, in a letter dated August 21st, writes: "Since last writing to you, I have had a very encouraging visit to Sing-uen, a walled city two hundred and forty li from here. As it was my first visit, curiosity brought large numbers of visitors, and the native Christians who accompanied me were kept busy telling the Gospel. The women there seem more than usually intelligent. We came across quite a number who could read. Before leaving, we had the great joy of seeing five women and one old man decide for Christ. Past experience has taught me that many who make a bright beginning go back when the testing time comes, so I must not speak too sanguinely of these young believers; but there is every reason to hope that the work of grace in their hearts is real. They were most anxious to learn all they could during the little time we were with them. I was surprised at the rapid progress they made. One woman gave up her tobacco and idols right away, and another, a strict vegetarian, who had heard the Gospel from Mr. Burgess last year, when he was passing through, broke her vow, and offered her house for worship. For the present, I hope to send one of the Christians to take a service there once a month."

KIANG-SI.

Feng-kang.—Mr. Meikle writes, under date of September 8th: "I was in to see the Christians and enquirers twice lately in Kan-cheo, and was much encouraged to see their earnestness in the Gospel. They gather together regularly for worship, in the home of one of the Christians, who gives them exhortations to the best of his ability. The Lord has both blessed him and helped him wonderfully. They have sometimes a gathering of from twenty to thirty. They are trying to do something in the way of collections, to pay the rent of a house for a place of worship in the city. The first Sunday they collected four dollars; the second, over one dollar; and several others, who are enquirers, have sent in their names, and say they want to give the Lord a dollar. May God bless them, for they are all poor in earthly things!

"I was over at Nan-k'ang Hsien, a week ago, and was much encouraged there to meet with five interesting cases. One man, Mr. Chu, seems to be quite a leader among them. He offered his guest hall for worship, and a room at the side for me to live in when I come to the city."

AN-HUEI.

Ku-ch'eng.—Mr. Davey reports that on September 9th he had the joy of baptizing three converts at this station. One of these, an old woman, seventy-six years of age, who had been a vegetarian for about thirty years, broke her vow and gave herself to the Lord Jesus last year. "Her testimony," Mr. Davey writes, "was full of simple faith."

CHEH-KIANG.

Ning-hai.—Mr. Knickerbocker, writing on September 27th, says: "On Sunday, the 19th inst., I put before the Ning-hai people the need of taking immediate steps towards building a new chapel. Our present chapel will not accommodate all the people that come sometimes. I presented the matter in the morning, and told the friends that we ought to put our hands down deep into our pockets, and what we might lack I felt quite sure God would otherwise provide. I told them to think about the matter, and then come together at 2 p.m. to talk it over, and see what plan we had better adopt. We came together in the afternoon, and, after a couple of prayers, the meeting was thrown open for remarks. The first one who spoke (a man who has been very bitter against the Gospel for many years, but who was baptized in Shanghai a few weeks ago) is here visiting his mother, after a long absence. He said, very quietly and coolly, that the best plan he could think of was for him to give $50 for the new chapel, and more next year, if the Lord prospers him in his business. He is the elder brother of P'an, the wood-carver in Shanghai. After the afternoon preaching service, the new chapel conference was continued. Thirty dollars more, in small sums, was put down. There are still a good number of men to hear from, who work in Shanghai. The church already has about $60 (in money and timber) ready for this new chapel, outside of what they are now subscribing. I am sure you will remember these Christians in prayer, and also ask God to supplement their efforts. They are too poor to build the chapel without aid, for we must build one that will seat four or five hundred people.

"I must add a few words about the subscription of Mr. Du towards the chapel. He says that at the end of the year, he will know whether his business warrants his giving anything or not, and whatever his profits are, he will give one-half towards the new chapel.

"Yesterday, the 26th inst., we baptized and received into the church at Ning-hai nine women. The eldest is seventy-three years old and the youngest fourteen. We had the largest number of communicants at the Lord's table that Ning-hai has ever had—nineteen women and twenty-five men."

T'ien-t'ai.—Mr. Doherty writes, under date September 30th: "You will be glad to know that prayer has been answered in regard to the work in T'ien-t'ai. Formerly, the outlook was not very encouraging, but the Lord has done for us abundantly above all we asked or expected. Almost every night our chapel is well filled with a very attentive audience. The majority, of course, come out of mere curiosity, but it is gratifying to find that not a few come again, with an evident desire to know the way more fully.

"The work to the west of the city progresses slowly. The Christians still hold on their way, and meet together in one of their homes every Sabbath. Enquirers are being added, and there are signs of coming blessing."

"Eastward, the prospect is brightest of all. Da-wang brethren have set their hearts on having a chapel, and have bought the materials of a large house to use in the construction of a new place of worship. Just now they meet in an old building on a site recently purchased. More than one hundred meet together every Lord's day, one of their number leading the services."

Lan-k'i.—Miss Eva Palmer writes, under date of September 18th: "I know you will rejoice with us when I tell you that we had the joy of offering to the Lord last Thursday (16th) the firstfruits from Lan-k'i. Three were baptized—two women and one man. Mr. Dickie came down and examined them on Wednesday evening, and early on Thursday morning he baptized them. We had such a nice time, and they were all so happy. We thought how glad Mr. Duncan's heart would be if he knew, in glory, that three had confessed Jesus from the station he visited so many years ago. This also gives us courage to go on. Some have to work so many years without seeing any fruit. Quite a few are coming regularly to worship, and, on the whole, the work is very encouraging."

Baptisms.

The following baptisms were reported from Shanghai in October:—

CHIH-LI,	Shuen-teh	3
SHAN-SI,	Lu-an	5
"	Hsiao-i	7
HO-NAN,	Cheo-kia-k'eo and out-stations	35
"	Shae-k'i-tien...	5
HU-PEH,	Lao-ho-k'eo	4
KIANG-SI,	Chang-shu	2
AN-HUEI,	U-hu	4
"	Ku-ch'eng	3
KIANG-SU,	Ts'ing-kiang-p'u	10
CHEH-KIANG,	Huang-ien (out-stations) ...	81
"	Ning-hai	9
"	K'u-cheo	4
"	Ch'ang-shan...	3
"	Long-ch'uen...	2
"	Lan-k'i	3
"	P'ing-iang	11
"	Kiang-shan	1
	Total	192

Editorial Notes.

THE LAST MISSIONARY PARTY of the season will leave us, God willing, upon the 30th, and will expect to sail from Tacoma upon January 8th, 1898. At these times the following persons will be journeying outward to China: Mr. and Mrs. W. Horne and child, returning; Miss R. McKenzie, returning; and the Misses Tilley, Macdonald, Bennett, Weber, Macpherson and Standen, going out for the first time. All of these friends are full of joy in anticipation of having their hopes of service in China at length realized, and perhaps this is peculiarly true of those who are going to their work there a second time. May this joy of the Lord which is thus theirs, be continued unbroken and undiminished, and may it be their perpetual strength. We commend our beloved friends to the prayers of those who are the Lord's remembrancers at home, that they may be kept from all evil, and he brought in safety and in peace to their destination in China. How good it is of the Lord to thus add to the number of labourers among the heathen! Let us not forget, however, that the harvest is still great, and that the labourers are few.

The many friends of the Rev. and Mrs. F. A. Steven will be interested in knowing that they have been asked to take up an important service in connection with the Mission work in London, and that in consequence they will not return to the work here. Mr. and Mrs. Steven will take charge, for the present, of Inglesby House, London, where the English male candidates are received and prepared for service in China; and, in addition, Mr. Steven will take part in the editing of the English edition of "China's Millions." These belvoed friends will he deeply missed here, for they are justly esteemed and loved by many on this side of the water, and their service in Toronto and elsewhere is gratefully remembered. All will rejoice, however, in the continued goodness of God to them, and in the open door of usefulness now set before them. It is our fervent hope that the benediction of God our Father may ever be upon them, and that they may be as largely used in blessing to the Mission in England as they have been here.

Mr. and Mrs. J. Hudson Taylor and the Misses Soltau and Hanbury arrived in New York from England upon Wednesday, the 1st. After some husy days of conference in New York, our friends came to Toronto, arriving here upon Saturday, the 4th. It was a great joy to give them welcome in our midst, and to note that Mr. Taylor, while still feeble, is decidedly better than he has been, and that he gives promise of steady improvement. It was not possible to arrange for a public meeting, as Mr. Taylor was not strong enough for this. Besides the one service held on Sunday evening, the 5th, at the Central Preshyterian Church, at which our hrother spoke with great fervency and power, there were no meetings held excepting those of a more private character. The friends left us for Chicago and San Francisco upon Friday, the 9th, and sailed from San Francisco for Honolulu and China upon the 18th. We give God thanks for His goodness in bringing our beloved fellow-workers safely to us, and hespeak for them continued prayers that their ways may ever be established of the Lord. Will not our friends in these lands offer special prayer that Mr. Taylor may be further strengthened, and that he may he prepared spiritually, as well as physically, for all the arduous and important service which awaits him in China.

Mr. Taylor brought us the particulars of the large gift of money which has come to the Mission through the death of a friend in England, and we are able thus to inform our friends concerning it. The donor of the money was one who has been for long deeply interested in the evangelization of China, and in the part which the Mission is taking in this work. The exact amount of the legacy is not known, but it will amount, probably, to somewhat over three-quarters of a million of dollars. The first payment is due to be made in 1899, and further payments are expected to come to the Mission thereafter in proportionate amounts during a period of from ten to twenty years. None of the money is to be used at home, and the greater part of it can only be used in China for altogether new work in the giving of the Gospel to the unevangelized millions of that land. Our many praying friends, we are sure, will not fail to unite with us in giving God thanks for this His great and loving provision for China's needs, and will ask now that grace and wisdom may he given to the leaders of the Mission for the exercise of the responsible stewardship to which He has called them.

We confess, when we first heard of the gift above mentioned, that we felt deeply concerned for the welfare of the Mission. It has been a light thing to be poor, for God has ever fulfilled His promises and has supplied our every need. To be suddenly possessed, however, of a vast sum of money seemed a very serious matter; for there was danger that we might thus get our eyes off of God and cease to realize our need of prayer toward Him, and of our utter dependence upon Him. Thus, while we fervently praised God for His remembrance of us, we felt constrained to pray more than to praise. It was a relief, on this account, when we finally heard that the money could not be used at home or for already existing work, and that it was designated for China and for work there such as would be almost altogether new. The limitation thus put upon the gift made it clear that the Mission would be, in a sense, poorer than before, inasmuch as the creation of new obligations abroad in an extensive work of evangelization would require at home in the equipping and sending out of new Missionaries, the supply of greater needs than have previously existed. Thus it became plain that there would be more room for prayer and for faith than ever, and that the Mission would not be taken from its former hlessed position of complete dependence upon God. We see once more in this both the goodness and the wisdom of the Lord, and realize afresh that, "As for God, His way is perfect." May our eyes, as a Mission, he ever upon Him who is able to make our way perfect, so that we may ever know the full hlessedness ot the experience expressed in the words, "My soul wait thou *only* upon God, for my expectation is from *Him*."

In our next number a letter will appear from Mr. Taylor, telling of the forward movement which is being planned in behalf of China. This will express, in part, the thoughts which have taken possession of our beloved Director's heart, and which so filled him to overflowing when he was with us. We earnestly trust, when the letter is read, that it will call forth much prayer to the end that the Spirit of the living God may take possession of all concerned in the evangelization of China, and that speedily the name of Jesus may be heralded in the ears of all the millions of that land. We specially trust that those who read the letter, and who are looking for the appearing of our great God and Saviour, Jesus Christ, will give themselves to new and fervent prayer, that the proposed advance movement may he so extensive and so inclusive as to he a new means in God's hands of completing the number of His elect, and of ushering in the day when "The Lord shall be King over all the earth and when there shall he one Lord and His name one."

The Prayer Union card and circular letter are in preparation, and will be sent out to the members of the Union at the usual time, about the middle of January. If any of our friends have altered their address since they last heard from us, we would be thankful to have the new address at once. We would be thankful also, if any new friends desire to unite with us this year, in this holy league of prayer, if they would send us their names and addresses as early as possible. The voluntary fee for the card of membership is twenty-five cents, and the price of "China's Millions" which is sent to the members of the Union, if they desire to pay for it, is fifty-cents.

The announcement is made that the next International Convention of the Student Volunteer Movement is to he held at Cleveland, Ohio, from February, 23rd, through the 27th, 1898. It is expected that the gathering will be a large and representative one, and it is hoped that it may be used of God in greatly enlarging interest in foreign fields among the student class in the United States and Canada, and, ultimately, in adding greatly to the numher of those who will serve in the regions beyond. It is earnestly requested by those who have the Convention in charge, that prayer be offered for the four following ohjects: first, that the students of the institutions of higher learning in the United States and Canada may make earnest efforts to be adequately represented at the Convention; second, that all delegates may come to the Convention in the spirit of prayer and expectation; third, that all speakers may have a vivid realization of the importance of the gathering and may come with messages from God; fourth, that all the plans of the Convention, as well as its conduct, may be under the leadership of the Spirit, and thus that its influence may be mightily felt in all colleges and seminaries, in all the home churches, and in the uttermost parts of the earth. We feel sure that the friends of the Mission will count it a privilege to unite with our friends of the Student Volunteer Movement in the above petitions, and will ask of God, in addition, that the whole movement may be under the continual guidance of the Spirit and be ever increasingly owned and blessed of God.

China Inland Mission.

Rev. J. Hudson Taylor, *General Director*, London, Eng. H. W. Frost, *Home Director*, Toronto, Can.

Council for North America.

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*Alex. Sampson, Toronto, Ont.
Edmund Savage, Hamilton, Ont.
Rev. R. A. Torrey, Chicago, Ill.
Rev. Thos. Wardrope, D.D., Guelph, Ont.

The members of the Council marked thus * meet semi-monthly; the whole Council meets three times a year.

Mission Home and Offices: 632 Church Street, Toronto, Canada.

Friends are requested kindly to address all Mission Correspondence, and to have all drafts, cheques and post-office orders made payable to the Home Director, Mr. H. W. Frost. U. S. or Canadian postage stamps of the 1c., 2c. and 3c. denominations may be used when most convenient.

In the case of a donation, or part of it, being intended as a contribution towards any special object, either in China or at Home, it is requested that this may be stated *very clearly;* any sums of money sent for transmission to a Missionary and *not* intended as a donation to the Mission to be applied toward the *support* of the receiver, should be *clearly indicated* as for "*Transmission only.*"

THE MISSION

FORMATION—The China Inland Mission was formed in 1865, because of the overwhelming necessity for some further effort to spread the knowledge of the Gospel among the unevangelized millions of China, and with the definite and avowed purpose of commencing missionary labour in the interior provinces, eleven of which, with an aggregate population of about a hundred and fifty millions, were without a Protestant Missionary.

Deeply impressed by the spiritual depression of China, which at that time had only ninety-seven Protestant Missionaries among its hundreds of millions of people, Mr. Hudson Taylor was led to form the China Inland Mission. Referring to this some ten years later he said:

> "I was very anxious that what we did should not appear for a moment to conflict with the work of any older Societies; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been no gain to China or the cause of God; but that we should have such a method of working given to us as should draw out *fresh* labourers, who probably would not go otherwise, and should open *fresh* channels of pecuniary aid which otherwise, perhaps, would not be touched."—*From an address delivered at Westminster Chapel, August 14th, 1876.*

CHARACTER—Like the British and American Bible Societies, and the Evangelical Alliance, the China Inland Mission is evangelical and interdenominational. It is also international, having, besides its work in China, its home departments, with headquarters in London, England, Dunedin, N.Z., and Melbourne, Australia, as well as in Toronto, Canada. Duly qualified candidates for missionary labour, who are sound in the faith, whether ordained or unordained, are accepted.

STAFF—The present staff of the Mission numbers about 720. Of this number 132 are Associates. The members of the Mission from North America number 108. There are also 507 native helpers. These give their whole time to mission work as Pastors, Evangelists, Colporteurs, Bible-women, etc.; of these about 45 are supported by funds from North America, and 120 of the total number are unpaid.

Some of the Missionaries, having private property, have gone out at their own expense, and do not accept anything from the Mission funds, The others have gone out, in dependence upon God for temporal supplies, with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow.

SUPPORT—The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, Schools, etc., are met, by contributions sent to the offices of the Mission, without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China. The income for 1896 was about $200,000 from all sources—North America, Great Britain, Continent of Europe, Australasia, China, etc. The income for 1896 in North America was $31,878.33.

PROGRESS.—Stations have been opened in *ten out of the eleven* provinces which were previously without Protestant Missionaries; from one of these however, the Missionaries had to retire, but they have done much itinerant work from over the border. The eleventh province has been visited several times, and it is hoped that in it permanent work may soon be begun. One hundred and forty stations and 137 out-stations are now open, in all of which there are either Missionaries or resident native labourers. Nine thousand two hundred and seventy-six converts have been baptized. Deaths, removals and discipline leave 6,113 now in fellowship as members of 189 organized churches. The number baptized in the Mission during 1896 was 1,262.

Any further information desired will be gladly supplied upon application to the Home Director, at the office, as above.

CHINA INLAND MISSION WEEKLY PRAYER MEETING.

A Prayer Meeting for China is held in the Mission Home, 632 Church Street, every Friday at 8 p.m. All Christians who may find it convenient to attend will be heartily welcomed.

FORM OF BEQUEST.

I give and bequeath to the China Inland Mission the sum of.....dollars; and I direct that the Release of the Director for the time being of the said Mission in North America shall be a sufficient discharge to my executors in the premises.

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